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VOL. X.

MISCELLANEOUS.

ON THE EDUCATION OF CHILDREN.

COMPLAINT is very frequently made, that habits of obedience and decorous behavior are, at the present day, less observable in children than they were in the days of our fathers. Allowance should be made, no doubt, for the veneration which we are apt to pay to things which are past, the best side of which is perhaps retained in recollection, and the worst forgotten; but still I am inclined to think, that we, who are now on the stage, have greatly relaxed, in respect of education, from the judicious precision of our ancestors. The dread of being austere has carried us very far towards the opposite extreme. Lest we should be too rigid, we have become too remiss. It is the fashion of the times to be lenient, loose, licentious; and parents, out of mere *parental affection*, as they would term it, must give their children some portion of that indulgence, which they allow themselves. But it is not so much my intention to expatiate on the extent of the evil, as to point out a few causes of its existence, and to suggest some means for its removal.

The root and foundation of

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misconduct in children is human depravity; depravity in the parent, and depravity in the child. This ought never to be overlooked, nor forgotten, in any of our systems of education; but should be perpetually kept in view. Corrupt ourselves, we look with a more favorable eye upon the faults of our children, and feel a reluctance in conveying a censure to them, which will recoil upon ourselves. Men cannot readily abhor their own resemblance; they will regard it with tenderness, if not with complacency; they will palliate what they cannot entirely excuse, and but feebly rebuke what they dare not wholly pass over without notice. This is on the supposition that the evil is *really*, though dimly seen; but this is not one half of the mischief. Human depravity renders the subject of it blind, and callous; it makes him insensible of the disorder which is upon him, and deliriously fond of his dangerous condition. It is a mad disease which allows its victim but few lucid intervals; and the glimpses which he then has at his true situation, serve only, in general, to bring on a recurrence of his disorder. Others, too, languish around him under the pressure of the same complaint;

but their example does not abate his own malady, but rather adds to its violence. Such being the case, how shall the parent correct the child for a fault, which he is not perceived to possess; or which, if perceived, is lightly estimated, and possibly approved? Even the best of parents have very inadequate conceptions of the extensive evil of sin; and those conceptions, inadequate as they are, are rendered still more vague and feeble, when applied to the tender objects of parental affection. The parent, indeed, sees his child conducting amiss; but then it is only a weakness deserving commiseration, rather than censure; a momentary impulse which could not be avoided, and which will readily cease with the occasion which produced it. But this infantile weakness, inconsiderable as it is deemed, soon becomes gigantic, and bids defiance to the puny efforts which may afterwards be made for its coercion. The truth is, the parent cannot, or will not, believe, that *his* child, *his* offspring, *his* darling, is naturally dead in trespasses and sins; that *his* nature is corrupt, and the imagination of *his* heart is evil, and that only, and continually. He does not consider with what abhorrence God beholds those actions which he himself looks upon with so much indulgence. He does not consider with what abhorrence God beholds *his* criminal indifference to the growing sinfulness of his offspring; nor the dreadful impiety of treating those sins as trifling imbecilities, which the Most High declares worthy of eternal punishment. Did the parent look upon sin as exceedingly sinful, he would

not regard with indifference, and even with complacency, those strong indications of it, which every child exhibits, as soon as it begins to express its feelings at all.

But are children indeed so depraved from the birth; are they naturally so corrupt; that the parent's regarding their little foibles, and occasional sallies of harmless passion without any very strong disapprobation, is to be accounted sinful, and as affording evidence of his own depravity? Such, and similar, questions are often asked, and they amount to pretty strong evidence that the person, who asks them, is himself very far gone in depravity; or at the least has been a very inattentive observer of his children's temper and disposition. We often hear parents calling their children "harmless creatures," "pretty innocents," and other fond and endearing names which *figuratively* denote the same thing, such as "little doves," "harmless birds," with a thousand other equivalent appellations; and, I confess, I never hear them without trembling, lest those, their unfledged offspring, should prove birds of evil omen, if not birds of prey, fitted to be taken themselves at last in the snare of the fowler. Take an infant yet unable to walk, and offend him. With every natural member of annoyance, which he is able to exert, he will give you proof palpable and positive, that he has other attributes than those which are purely innoxious. No sooner does a child begin to take notice of objects so as to be pleased with them, than he covets them; and no sooner does he covet, than he endeavors, by all

means in his power, to possess them, not by gentle methods, but by force. Completely selfish he admits no opposite rights, nor claims. His object is to gratify himself; and every thing in opposition to this is assaulted with violence, and the interference of others is treated with turbulent resentment. Persons many times wonder, that infants should come into the world, and continue a great length of time, weak and helpless, while the young of other creatures are either immediately, or within a very short period of time, strong and active. But surely a little reflection would teach us the goodness of God in this particular. Were infants from the birth endowed with strength and activity like the young of some animals, the most fatal effects would follow. Give the child the strength of manhood without abating ought from the violence and perverseness of his temper; who would willingly be his nurse, or his attendants? In such a case, instead of the present milder measures of restraint, you would be compelled, for your own safety, to resort to chains and fetters, and to invent new methods of coercion in order to reduce him to obedience. In his paroxysms of rage at some disappointment in his pleasures, would he hesitate, do you think, to take your life, were you the cause of his exasperation; or, failing in this attempt, would he scruple to lay violent hands on himself, or to do some other act of direful import? Did you never see a child in some fit of passion, who wanted nothing but the power to make such scenes real? And from what can such

a disposition proceed, except from the most deep-rooted depravity? But this, you reply, is an extreme case, and cannot prove a generally depraved disposition. Does he not at other times sport and play; is he not pleased with my caresses; is he not attached to those by whom he is fed, and by whom he is fondled? Undoubtedly; and the depravity of his temper is, for this very reason, the more conspicuous. On these very objects of his affection that is, objects of affection, so long as they please him, it is, that on turning the tables, he will vent the utmost of his resentment. Offend him, and all past attachments and good offices are forgotten; his impotence, and not his gratitude, will prove his own restraint, and your protection. Offer him food which he does not want, or when he is sullen; will he be pleased with it, or will he thank you? Caress him when he is angry; will he return you *his* caresses, before he has gained his object, or until he has forgotten the cause of his anger? When he plays, is it to gratify another, or *himself*? Will he give up his play things before he is tired of them, in order that another may play with them? Or will he scruple to demand, and forcibly to take, another's play things, whether the latter has done with them or not? To prove a child's depravity, it cannot be necessary to show, that he is constantly in a passion, that he is every moment a fury, which nothing can withstand. Nor can any argument against his depravity be derived from the fact, that he often plays, and sports, and prattles. Were he

incapable of pleasure, and of expressing it, he would not be human. His depravity is always ready to manifest itself, whenever there is an occasion to draw it forth; and when there is no such occasion, the disposition is as really there, as if it were in exercise.

If, then, both parents and children are depraved, it becomes important that the former should be well aware, that this moral distemper is upon them. They should not deceive themselves in a matter of so much moment. The *fact* will remain unaltered, whatever credit they may please to attach to it; nor is their responsibility diminished, because they do not choose to open their eyes to conviction. True wisdom would teach them to adapt themselves to the real state of things; to foresee the evil, and guard against it. Let the parent be convinced, that he has in him a disposition to that which is evil, and which, if not corrected, will lead him to ruin; he will then the more readily believe that his children possess the same disposition, and will feel the more strongly their need of his parental guidance. Let him once obtain the mastery over this disposition in himself, he will then the better understand how to apply proper correctives to the same malady in his children. Let him be very cautious how he indulges himself in the very common fault of discrediting every thing which impeaches the innocence of his children; of imagining *his* children to be faultless. Let him take the fact as it is; let him believe, feel, and acknowledge, that even *his* offspring, *his* darlings, are nat-

urally perverse; that they are by nature just as bad as the children of other people; that they are possessed of the same natural temper, have the same malignant passions, and that *their* faults are viewed with no greater complacency by the eye of Him, who can never be a respecter of persons.

Some parents from a false affection for their children, have always some sort of excuse ready at hand for every error which they commit. The child is sick, is fatigued, is affrighted, is abused, is grieved, or is something else, which is sure to have no harm in it, whenever he manifests any ill humor. Though he should rave and storm like a maniac, still human corruption has no hand in it; some commonplace apology is made in his behalf; and the child, half smothered with caresses, is pronounced sweet-tempered as a lamb. Exactly in proportion as he is ill-natured, he is indulged; and the more indulgence he receives, the more he demands; till at length it becomes a question of no doubtful solution, which governs, the parent or the child? But let it be remembered, that every palliation of a fault gives countenance to it—is a premium set upon iniquity; and that no parent can offer such a premium and be guiltless. To his guidance and care are committed the interests of an immortal soul; he is deeply responsible for the trust. If he allows and fosters that which God abhors; if he calls that innocent and good, which God pronounces evil; and justifies that which God condemns, he opposes the divine constitution of right and wrong,

and impeaches the veracity of the Most High. In such a controversy, whose decision shall stand? In such an issue, whose cause shall be maintained?

But to thwart and control the inclinations of children is cruel and unkind. Yet in what does this cruelty consist. To be cruel, is to inflict unnecessary pain. To confer a benefit, is to be kind. If your children possess dispositions that lead them into sin, it surely cannot be cruel to check those dispositions, or give them a new and better direction. It is very strange that Christian parents should deem it cruel and unkind, to refuse their children the *pleasures of sin*; for to this the indulgence of their perverse and froward tempers actually amounts. *They*, certainly, ought to know that all children, their own included in the number, have naturally corrupt passions and propensities; that such passions and propensities, without restraint, will certainly lead to sin; and sin conducts to endless ruin. *They*, certainly, ought to know, that the Most High regards whatever tends to sin with utter abhorrence, and that sin is that abominable thing which his soul hates. How then can *they* view with such complacency, what He regards with indignation; or deem that as cruel, which saves their children from the effect of His displeasure? Can they deem it an act of unkindness to teach their children habits of obedience, both to Divine and parental authority; and for this purpose to give them lessons of self-denial in the ways of sin, or even to *compel* them to cease to do evil, and to learn to do well? Is it an act of unkind-

ness to attempt to save a soul from death? Yet such, let it be remembered, is the natural tendency of parental discipline when properly directed. I do not say that it will of itself infallibly produce this desirable effect; but certain it is, that it tends that way, and that it serves to prevent their progress in the opposite course, which leads to the chambers of death. Here, then, are powerful motives to attempt the proper government of children; motives which all parents, and especially Christian parents, ought most sensibly to feel. Yet strange as it may seem, many, who call themselves Christians, are, in these matters, as greatly delinquent, as the mere people of the world; as prone to complain of the cruelty of enforcing their commands on their offspring, and equally indulgent to their wayward caprices. Some, who make no pretensions to religion, often excel this class of persons, in correct and wholesome discipline; more effectually restrain their children from evil courses; better accustom them to useful habits; and with more scrupulosity bar the avenues to sin and ruin. But Christianity, if rightly understood and applied, ought to insure, and will insure, a better education, than mere morality, or a mere sense of propriety, can ever produce. When those, therefore, who are styled Christians, fail to train up their children to virtuous and useful habits, it is very apparent that they neglect their trust, and poorly employ the talents committed to their keeping. They wound the cause of religion, and lead the ungodly to say, if not actually to be-

lieve, that religion tends to licentiousness, and presents less imposing motives to obedience, than the maxims of mere human prudence and invention.

But to insure, as far as may be, the proper behavior of his children, let every parent make it his inflexible determination, that he will be obeyed—*invariably* obeyed. An uniform adherence to this resolution will save him from a multitude of difficulties, and produce incalculable good. The sum and substance of good government is to *be obeyed*; not now and then, when the humor suits; but always, and *invariably*. The child should know on what it has to depend, and should not be lost in uncertain conjectures, whether you really *intend* to be obeyed; whether you merely *propose* obedience, or actually *command* it. If you do not mean to enforce obedience, it ought not to be commanded; if you mean to command it, it ought to be enforced. The connexion between *your* command, and *his* obedience, should be as certain as that between cause and effect; the one should be the unfailing consequent of the other. It is hardly necessary to say, that your commands should respect things lawful and proper to be done; for surely unlawful commands have very little to do with good government. Your commands may indeed respect things previously indifferent; but the moment you command them they lose that character, and become positive duties, the performance of which is as indispensable, as your authority to enjoin them was proper and unquestionable. But you will ask, am I to whip

and torture my children for every little infraction of my orders, and play the tyrant in order to enforce their obedience? A hard case surely—but one of your own making. Habitual obedience has no need of such severities; it is yielded readily, and as a matter of course. Nothing short of very obstinate and habitual disobedience can bring matters to such extremities. Parents, who govern well, never suffer their children to arrive at such a pass, that nothing short of torture will coerce them. They commence the business in season, and enforce obedience by gentler methods; they master the disease at its first appearance, and so avoid the necessity of desperate remedies. A moderate, but equitable, regimen afterwards succeeds; such as is calculated to prevent relapses, and to invigorate the system. It is worthy of observation that parents, who govern badly, usually correct their children most; and how should it be otherwise? If children are not taught to obey habitually, how can obedience be expected from them occasionally, without resort to compulsory measures. The child that is accustomed to disobey in nine cases out of ten, will always remember that the chance of escaping punishment is in his favor, and nothing short of actual smarting will suffice to convince him that obedience is really demanded. The truth is, children always learn to obey, at first, from a sense of necessity, not from a sense of moral duty. If they consider this necessity to be uniform, their obedience will be so; if the necessity be only occasional, such also will be their obedience. Hence it hap-

pens, that those parents who suffer their children to disobey them generally with impunity, find themselves really obliged to resort to severe methods, in order to enforce their commands.

I am no friend to frequent and severe punishment; I neither consider it necessary, nor an evidence of proper discipline. But to abstain wholly from correction, except in some extraordinary cases, when probably both parent and child are extremely exasperated, affords surely no proof of suitable parental affection. It may, however, prove one point, that this parental *tenderness*, so much extolled, can be dispensed with, when the gratification of other passions comes into competition; while it affords little evidence of any great progress in the art of self-government.

But says one, I too am of opinion that it does no good to chastise children perpetually: the little *things*, as they grow in years, will grow in discretion, and will of themselves soon learn to lay aside improper habits, and to conduct correctly. I never use the rod; when they arrive at a proper age, I endeavor to *reason* them into their duty. My feelings are too tender to suffer my children to be put to unnecessary pain.

This very *sensitive* parent must permit me to ask him one or two questions. Is it out of regard to *yourself*, or to your *child*, to save *yourself* or him, from pain, that you never chastise him? Is it not more from a regard to your own feelings, than to his good, that you are so very lenient in a plain case of duty? Are you willing to have the *trouble* of doing your duty to

your children? Have you not some whim, some prejudice, some conceit, of which you are, in reality, more tender, than you are of your children's welfare? To be frank, my own opinion is, that almost all the excuses which parents make to cover their neglect of training up their children to obedience, have their origin in sheer selfishness; in their own self-gratification and caprice, more than in any real tenderness towards those objects of their indulgence; and that they in fact prefer their own humors to their children's welfare.

But what says Divine truth on the subject of correcting children? The Spirit of inspiration, surely has given no improper directions on this topic; nor can their Heavenly Parent be supposed to have a less tender and suitable regard to his children, than have their earthly ones. By consulting the Scriptures, we shall find that those parents do not best consult their children's welfare, who withhold correction from them, when they forsake their duty. *He that spareth his rod, hateth his son; but he that loveth him, chasteneth him betimes.* He begins in season, and repeats the chastening so often as there is occasion; and this, instead of showing that he has no affection for his son, proves that he loves him. *Foolishness is bound in the heart of a child; but the rod of correction shall drive it from him. Withhold not correction from the child, for if thou beatest him with a rod, he shall not die.* A very different sentiment from one often peevishly intimated—*shall I kill my child to make him obey me?* It is believed, however, that

few children die in that way.—*The rod and reproof give wisdom; but a child left to himself, bringeth his mother to shame.* Another sentiment altogether opposed to one very prevalent among parents, that discipline makes a child dumpish and stupid, impairs his mental faculties, and oppresses his animal spirits. But it seems that the plainest declarations of Scripture are to pass for nothing, provided our criminal negligence can find a covering. Many affect to believe that a child left to himself will bring his parents to honor; will grow up a man of spirit, superior to low and vulgar prejudices. The experience of all ages, however, proves them to be mistaken, and that in this case, as well as in others, *God is true*, and men, when opposed to him, *are liars*. So true is it that *a child left to himself bringeth his mother*, in other words, *his parents* to shame; that such a child always carries with him the badge of his own and their disgrace. His want of subordination betrays itself in every successive stage of life; at home and abroad; in his boyish pastimes, and in the pursuits of manhood; in private, and in public relations. How common is it to remark, that such an one shows his *bringing up*; that he betrays his *breeding*; that he learned his bad habits *at home*; and to conclude with saying, it is no wonder, for his parents always *indulged him*. Such remarks are not made directly to the parents themselves; *they*, in the meanwhile, are congratulating themselves secretly, and perhaps publicly, on their superior wisdom in managing, or rather *not*

managing their children; idolizing them in imagination, at the expense of their fellows. No fault is told a person with more reluctance, than that he fails in family government; hence he commonly continues ignorant of his mistake, till some flagrant misconduct convinces him of it, and he is usually brought to shame at a time, and in a manner, which he had least expected, and while priding himself, that his children thus left to themselves would bring him to honor. Again, it is commanded; *Chasten thy son while there is hope, and let not thy soul spare for his crying.* That is, defer not this duty until it shall be too late, nor let false compassion keep you from its performance. It is here worthy of remark, that an Apostle teaches Christians to infer, from the chastisements which they receive, that they are the children of God, in the same manner, and for the same reason, as they would infer, that a child which received correction from an earthly parent, was not illegitimate. *If ye endure chastening, God dealeth with you as with sons: for what son is he whom the father chasteneth not. But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.* But how many children are there among us at this day, who from the want of proper chastisement, are more like illegitimate than acknowledged sons; who grow up as untutored as do those unfortunate beings alluded to, cast off from the birth, unacknowledged, groping into manhood without a guide, and without a helper! Need parents to be exhorted to rescue

themselves and their children from the imputation of such disgrace?

Let it be admitted, then, that children ought to be trained to obedience, and, if necessary, to receive chastisement: at what age shall parental authority be exerted for this purpose? I answer, there is little danger of its being exerted too soon; the danger is altogether on the other side. I know not that a child was ever injured by commencing the habit of obedience too young; very many have been ruined by neglecting it till too late. A child will learn either to obey, or disobey; there is no middle ground. If he learns the first, you have your desire, and your subsequent task to continue the habit will be comparatively light. First impressions ought to be good; they are easiest made, and usually strong and abiding. But if the child first acquires the habit of disobeying, you have then not only to teach him a new habit afterwards, but have also an old one to obliterate; and you need not be told how much easier it is to establish, than to destroy, a habit. If a child is taught to obey, and knows of no way to avoid it, he will obey of course, and do it cheerfully. If you compel him only now and then to listen to your commands, and suffer him at other times to do as he pleases, he will obey you only from compulsion, and never from habit. But in beginning to establish your authority over him, it is advisable that your first commands should be of the negative kind. Order him *not to do* a thing, rather than *to do it*. You can more easily compel him to de-

sist from an action, than to perform one; and in that way you establish your authority to the full as well, for you teach him to obey, and that is the whole which you have in view. When once taught to obey your negative commands, he will readily submit to such as are positive. I have known parents spend more time, use severer measures, and put their children to more pain, in endeavoring to procure their submission to one single positive command, and give up the point at last, than would have been necessary to secure their obedience for life, had the business been undertaken in season, and conducted properly afterwards. It is unnecessary, perhaps impossible, to assign any precise age, at which this work of obedience is to be commenced. It is sufficient to say, that as soon as a child is old enough to form wishes that ought not to be gratified, to be malignant, obstinate and turbulent, if he is crossed in obtaining them, it is time to deny him the gratification of his desires, and to restrain his resentment which may in consequence ensue. If he is old enough to be spiteful, and vindictive, when you interfere with the objects which he covets, it is time that you teach him self-denial, and reduce him to a better temper. Here begin; here interpose your parental authority; accustom him to be denied, and to take it patiently; habituate him to submit *his will to yours*, and to take pleasure in gratifying *you*, as well as *himself*. My own opinion is, that by the time a child is two years old, the important work of securing his obedience may and ought to be ac-

complished; oftentimes still earlier; and that the business is better and more effectually done then, than at a later period. It was the advice of the late President Witherspoon, that sagacious observer of human nature and truly great man, to begin with the infant, as soon as he should manifest a fondness for a play thing, and, before he should obstinately covet it, to take it from him, and so gradually habituate him to self-denial, and to his parent's authority. It was his opinion that in this way, the child might be taught the habit of obedience without punishment, and without a contest. I have known the experiment to be made in part, and so far with entire success. But on this particular topic, and the subject of education generally, I cannot do so well as to refer my readers to the author himself in his "Letters on Education;" a work which every parent ought to read, and which contains more practical good sense on the subject in hand, than I remember to have seen in any other book, the Bible excepted.

Many parents will not hesitate to acknowledge themselves culpable in neglecting the proper discipline of their children. The task, they say, is difficult, and one to which they are not equal; their will is good, but their resolution feeble. Having said this, they seem to feel as if they had disburdened their consciences by so frank a confession, and then very quietly pursue the same path which they had previously trodden. But in such a case, something more is required than empty confessions of allowed faults, to remedy the mischief

which they have occasioned. If they have erred, this furnishes no reason for continuing the error, but a very strong one for relinquishing it. Nor is proper discipline so difficult a task as it is represented. The real difficulties lie on the other side; the object of discipline is to avoid, not to create them. Who meets with most difficulties; the parent that has his children under due subordination, or he that suffers them to live without any control? But allow the task to be as difficult as it is represented; are you unwilling to encounter a few obstacles for the sake of your children? Had you rather ruin them by your neglect, than promote their best interests at the expense of a pittance of your present ease? Is a plain and obvious duty to be abandoned, because some trifling obstacle may oppose its fulfilment? The truth is, great numbers of our countrymen have gone very far in the neglect of parental discipline, and are more willing to acknowledge or palliate the fault, than they are to renounce it. Every one can *talk* on the subject, as it happens to strike his humor at the moment; can condemn, or justify himself as circumstances vary, or the occasion suits him. But without serious pains to produce a reformation, the evil has taken too deep root to be easily eradicated. The united efforts of all, who rightly estimate the importance of obedience to parents, are necessary to arrest the progress of the mischief complained of, and to restore us to that better course, which our fathers took in training up their children for public and private usefulness. In the number of those against

whom, the Apostle tells us, the wrath of God is revealed from Heaven, are the *disobedient to parents*, and such as are *without natural affection*. At the present day too many can be found who answer to this description. A multitude of parents daily contribute to the revelation of this wrath, by their neglect in educating their children to obedience; herein manifesting their own want of proper natural affection, and teaching them also the same impiety. Had we our choice, with which generation should we wish to have our lot; with such an one as lived fifty years ago, or such, as from present prospects, without a special interposition of Providence, is like to be on the stage of action at the end of half a century to come? May our efforts be such, and such be the blessing attendant upon them, that future generations may account themselves happy in being descended from those, who put a just value on faithful parental discipline, and filial obedience.

CRISPUS.

For the Panoplist.

ADVICE OF A FATHER.

The following is a copy of a written advice given by a father in the county of Worcester, (Mass.) to his daughter, on her leaving his house in consequence of her marriage. If you should think it calculated to do good, please to give it a place in your valuable publication, and oblige
A CONSTANT READER.

My beloved daughter A—
As you are about to leave your father's house expecting never more to return except on occasional visits, I have thought

proper to give you a word of advice.

You have formed new and interesting connexions for life. As you retire from your parents, let virtue and religion, humility and the fear of God, be your constant companions. Forget not seriously to read and study the Bible I have given you. You will find in that Sacred Book every thing, which is necessary to direct your steps, to guide you in difficulty, and console you in trouble. As you pass through this uncertain and troublesome world, remember there is a divine over-ruling hand that guides and directs all things. If you put your trust in Him that ruleth, you will be safe; but if you place confidence in your own wisdom and strength, or in vain man, in whom is no help, you must fail, and meet with sad disappointment and sorrow. Endeavor to act well your part in life. Be kind to all with whom you have connexions, or dealings. Remember to do all that in you lies to assist and comfort the afflicted widow, your mother-in-law. Let her always have occasion to speak well of you, and to mention your kindness to her: And by no means forget your own parents, especially your afflicted mother, who will be able to visit you but seldom. Be kind to the poor, that may be around you; and be ever ready to afford them help as their wants and your abilities call for and allow. Never turn away your face from the distressed; but be always ready to afford them relief, so far as Providence may give you the means. Strive, in cooperation with your husband, to lay up some of the good things of

this world for old age, if you may be spared to that period. But remember, *One thing is needful.* Remember the Sabbath day to keep it holy. Seriously and constantly attend on public worship, so far as circumstances will permit. Though you are now young, remember that you were born to die, and that you *may die soon.* Strive, I intreat you, to be prepared for that solemn event. Be penitent and believing. Be reconciled to God, submissive and devoted to the Savior. Forget not the advice of your father. Perhaps this may be the last opportunity* I shall have to counsel you. Think on these things. And finally, God bless you, my daughter. Farewell.

April 8, 1813.

ON THE IMPORTANCE OF BEING
ACQUAINTED WITH THE EVIDENCES
OF THE CHRISTIAN
RELIGION.

To the Editor of the Panoplist.

Sir,

Should you think the following thoughts calculated to promote the interest of the Redeemer's kingdom, you are requested to give them a place in your useful publication.

It is often asked by the friends of Zion, "Why has the Gospel so little influence on multitudes to whom it is preached?" In answer to this inquiry various reasons have been given. I beg leave to suggest one, which is seldom mentioned; viz. Ignorance

of the evidences on which this religion is founded.

In our enlightened country, which has ever enjoyed the Gospel—a land of Bibles and Sabbaths,—it seems to be taken for granted, that every person believes the truth of revelation, who does not openly acknowledge himself an infidel. But by a few moments' reflection on this subject, we must all be convinced of the contrary.

That Mahomedanism should be handed down from generation to generation; that parents should bequeath, and children inherit it, without ever examining whether it be true, or false, or even once suspecting its authenticity, is not strange; for this religion exactly coincides with the propensities of man's depraved nature. It fosters some of the strongest and worst passions of the human heart. But Christianity has a tendency directly the reverse. It arrays itself against every darling sin; it strikes a death blow at all our inordinate desires. Hence arises our opposition to the religion it inculcates. We are hostile to Christianity, because it opposes our vicious inclinations. The religion of the Bible and a wicked heart are very bitter enemies. The sinner therefore will naturally be led to doubt the truth of this religion, unless he has such evidence as will bring to his mind irresistible conviction. This evidence indeed exists; but unhappily he is ignorant of it. It is true he has lived in a Christian land all his days, *known the holy Scriptures from his youth*, and has heard the Gospel preached from Sabbath to

* Probably it was the last opportunity, unless on a death bed: for the writer sickened and died, in a few months after the above was written, in the midst of his days, and greatly lamented.

Sabbath. Many things which he reads and hears are calculated to induce the belief, that the Gospel is true. But, on the other hand, he finds much which is unintelligible;—it is above his comprehension; and the great adversary, being every ready to beguile unwary souls, and lending his influence to help on the fatal delusion, the practical unbeliever at length reasons himself into a speculative belief, that the doctrines of Scripture are inconsistent with themselves, and contrary to reason; and that therefore they cannot be true. It may be he does not become a confirmed infidel at once, perhaps not through life; but he has many doubts lurking in his mind, which, like the fowls of the air, in the parable of the sower, catch away the good seed of the word of life, lest he should believe and be saved. The means of grace are ineffectual. Though he hears much on the subject of religion, it has little or no effect on his life. It is like building on a sandy foundation. Unbelief undermines the superstructure. *He needs to be taught which be the first principles of the oracles of God.*

There are undoubtedly many, who are so much occupied with the business and pleasures of life, that they have never felt much anxiety to know whether our religion be true or false. But I beg leave to ask every person of a serious reflecting mind, who has not yet cordially embraced Christianity, whether the above remarks do not harmonize with his own feelings; whether they do not form a mirror in which he discovers his own likeness? Judging from my

own experience, I should be led to conclude, that all of the above description might safely give this question an affirmative answer. And I know not that it will be a breach of charity to account, on the same principle, for that numerous class of lukewarm professors,—those diseased members, which, as it were, sicken the whole body of the Christian church. For I am inclined to believe, that in many cases, the secret working of unbelief is one great cause why such persons do not come forward boldly, and with zeal defend the cause, which they have professedly espoused.

They are not indeed absolutely certain that Christianity is a system of falsehood; and if it be they do not see any danger in professing it. If it be true, it is of the highest moment; they choose therefore to be on the safer side.

Let me appeal to those, also, who are now the sincere disciples of Christ, whether, while they were asleep in sin, secret infidelity was not the fatal opiate which deadened the sensibility of their hearts; and whether a sincere conviction that the Bible was the word of God did not first, and most of all, disturb their security?

The grand object of all religious instruction is the conviction, conversion, and salvation of men's souls; and to discover in what manner this can best be accomplished should be the study of every Christian. To assist our inquiries, let us consider for a moment the course pursued by the Apostles.

Our Lord, after his resurrection, commissioned his Apostles

to go into all the world, and preach the Gospel to every creature. They obeyed and went forth. Their object was the salvation of men's souls. The same glorious object should engage every Christian, in some way or other, at this day.

The Jews already believed the Old Testament Scriptures. When the Apostles preached to the Jews, therefore, they labored to convince them, from these Scriptures, that Jesus was the Messiah foretold by the prophets—the Son of God—the Savior of the world. And what was the effect? Sometimes, it is true, they closed their ears, and shut their eyes against the light; but, in many cases, *the word of God was quick, and powerful, and proved a savor of life unto life to them.* Sometimes the Holy Ghost descended in a miraculous manner, as on the day of Pentecost. The Jews were unable to resist the force of the Apostle's reasoning. It brought conviction to their consciences. *They were pricked in their hearts and said unto Peter, and to the rest of the Apostles, men and brethren, what shall we do!* Their hearts were now prepared, by the influences of the Spirit, to comply with the direction, which was immediately given, *to repent, &c.* whereas had the Apostle given the same direction previously, before he had reasoned with them, and convinced them out of their Scriptures that Jesus was the Messiah, we have no reason to suppose, that the day of Pentecost would have been remarkable for the conversion of three thousand souls.

When the Apostles preached among the Gentiles, they first

endeavored to turn them from their idolatrous worship to serve the living God. When Paul saw the whole city of Athens given to idolatry, worshipping they knew not what, he told them, *Whom ye ignorantly worship, him declare I unto you*—and then went on to explain the nature of the Supreme Being—the worship he requires—and very judiciously labored to excite their attention, and remove their prejudices, by instructing them out of their own poets.

And now I would ask every reader, who believes with me, that there are many amongst us, who are unacquainted with the evidences of our religion, whether there is not the same reason for using means to instruct such persons, and open their minds to conviction, as there was to inform the unenlightened in the days of the Apostles? Ignorance is surely the same wherever it be found; whether among Jews, Hindoos, or Christians.

It is not to be expected, that our public teachers of religion should employ a great portion of their time in inculcating the mere rudiments of Christianity. They are to labor, not only for the conversion of sinners, but for the edification of the saints. They must *feed the church of God.* But is it not true that we seldom hear a single discourse on this subject? Suffer me, therefore to suggest to those whose business it is to watch for souls, *whether they would not more rightly divide the word of life,* should they take up this subject, in a concise, and familiar manner, and bring together, in a few discourses, the principal evidences of the Christian reli-

gion. These sermons might be delivered occasionally, as circumstances should render most convenient. And to complete the system, it might be well to follow the example of the Apostle, whose labors were so remarkably blessed on the day of Pentecost, by a pungent exhortation to their hearers to repent and believe.

While the primary object of these discourses would be to convince those, who, through criminal negligence, are deplorably ignorant on this all-important subject, they would at the same time have a tendency to comfort and animate such as have already been taught, and invigorate the faith of others, whose belief of the Gospel is founded rather on '*a witness in themselves*' than on any outward evidences. These sermons would excite attention by their novelty; for, as has just been remarked, we seldom hear any thing on the subject; and there is much reason to believe, that with the blessing of God they would produce a happy effect on many wavering persons.

But something still further is necessary to be done; for though it may be possible to heal a dangerous malady, it is much safer to guard against its attacks—Let children, then, be early instructed in the evidences of the Christian faith. Though such have a natural perverseness of temper, yet their heads have not been filled with delusive speculations, nor their minds darkened by words without knowledge, and perverted with the sophistical reasoning of infidel objectors. Their minds are open to conviction, and should be stored with argu-

ments, that in future life they may be able to withstand gainsayers; and, should the Spirit of grace afterwards operate on their minds, *be ready to give an answer to every man that asketh them a reason of the hope that is in them.*

The principal evidences of our religion are plain and simple, and may be comprehended in very early life; and among all our catechisms I should be glad to see one comprising these evidences, adapted to the capacities of children. Let this be introduced into our schools; let children be taught it, as they are, or ought to be, the Assembly's catechism. They could learn it with as much ease, and probably understand it much better. Would it not likewise be an excellent practice to introduce something of this kind, as an occasional study, into higher schools, academics, and colleges?

I am persuaded, that this is a subject of importance; and should ministers of the Gospel, and those who have the care of children and youth, be of the same opinion, and act accordingly, there is reason to believe that some of the present generation, and multitudes who are now just coming forth into active life, would hereafter rise up and call them blessed.

LAOS.

ORIGINAL LETTER FROM GOVERNOR BELCHER TO PRESIDENT EDWARDS.

My good Friend,

SIR—I am still to humble myself and ask forgiveness, while I mention the receipt of yours of

the 22nd of November last. Indeed, the difficult situation of the affairs of this province has latterly pretty much drawn my attention, and broken in upon the regularity of my more private correspondence, which I now renew with you to my great pleasure and satisfaction.

Alas, Sir, when I consider how miserable and worthless a creature I am, and how unworthy of that respect you would fain wish I might lay some claim to; I say when I consider these things, I prostrate myself before that God, who searcheth the heart and trieth the reins of the children of men, and cry out, *God be merciful to me a sinner!* And yet, if I know my own heart, if God will please to honor me, in the station wherein he has placed me, with being instrumental in bringing some revenue of glory to his great name, I am sure it will give me the greatest joy in life, and comfort in death.

As I have heard nothing for a long time from two of the best friends and favorers of the Indian congregation of Housatontot, (Mr. Isaac Hollis and Capt. Coram,) I am afraid they are dead; and if so, this with the death of the late worthy Mr. Sergeant, draws a gloomy prospect over that excellent design of carrying the Gospel into those regions, where there is no vision, but the people are daily perishing.

Our infant College meets with unkindness and opposition from such as have no taste for learning, and too great a contempt for the religion of the blessed Jesus: and yet we have reason to praise a gracious and bounti-

ful God, that while clouds and discouragements have been hovering over this little seminary, the day-spring from on high seems to visit it, by finding out ways and means for its support. A gentleman that died lately, in the colony of Pennsylvania, has left to our College his whole estate after his wife's decease, (who is between 60 and 70,) and this donation is judged to be at least five hundred pounds sterling; and by a lottery, it has lately gained about nine hundred pounds sterling more. The President has at present, I think, 29 pupils, and several of them very promising. The commencement is to be the last Wednesday of the next month, when I understand a number intend to offer themselves for admittance. Thus far, through the tender mercy of our God, we are creeping along.

I am truly grieved and sorry to repeat to you, that I observe more and more among the people, in these parts, an indifference and coldness in all religious matters; and to talk with them of regeneration, or of the new creature, they wonder with Nicodemus and say, *Can a man enter the second time into his mother's womb, and be born?* I fear multitudes in these parts are destroyed for lack of knowledge: but I hope the rising College in New Jersey will not only be a nursery for the best human learning; but that, by the favor of heaven, it may, in times to come, be a *river, the streams whereof shall make glad the city of our God.* While God is pleased to spare life and opportunity, nothing in my power shall be wanting to promote the pros-

perity and establishment of this Society. And if God shall vouchsafe to bless this undertaking, I hope all concerned will humbly sing forth his praise, saying, *Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and thy truth's sake.* Amen and Amen.

I thank you, Sir, very kindly, for the pleasing account you give me of some tokens for good. As to the revival of religion in England, I have advices of the same nature from the learned and pious Dr. Doddridge, and from our dear Mr. Whitefield, to which I refer in postscript. For those things *our souls should magnify the Lord*, while we humbly rejoice in God our Savior.

And now, dear Sir, I come to the melancholy affair of the difference between yourself and the church and people of Northampton. Mr. President Burr visited me last week, and told me that the matter was actually come to a separation between you and your people; for which I am exceedingly sorry, and heartily pray God to support you under so severe a trial, and to pour out upon you an uncommon meas-

ure of divine wisdom and grace in this extraordinary event of his Providence, that in the end his glory may be best displayed and comfort arise to your soul: For it is easy with God to bring order out of confusion and light out of darkness. *But it shall come to pass that at evening time it shall be light—Yet have I not seen the righteous forsaken, nor his seed begging bread. The salvation of the righteous is of the Lord, he is their strength in the time of trouble.* But the Sacred Oracles, from Genesis to the Revelation, are so full of promises and comforts, and with which you are so well acquainted, that I ask pardon and modestly forbear mentioning any thing more than that I wish you, and Mrs. Edwards, and your offspring, the blessings of that covenant, which is *ordered in all things and sure.*

When you bow yourself at the throne of grace, you will remember, Rev. and worthy Sir your hearty friend and servant,

J. BELCHER.

Burlington, N. J.

Aug. 20, 1750

Mr. Edwards.

RELIGIOUS COMMUNICATIONS.

THOUGHTS ON ECCL. v, 1.

To the Editor of the Panoplist.

Sir,
If the following thoughts shall appear worthy of a place in your useful publication, you are at liberty to insert them.

KEEP thy foot when thou goest to the house of God; and be more ready to hear, than to give the sacrifice of fools.

THE public worship of God is a divine institution. The employ-

ment is solemn; and the temple or house dedicated to this sublime service must of course be a solemn place. The *anointing*, or dedication, of the tabernacle in the wilderness, (see Ex xl, and the dedication of the temple at Jerusalem, (see 1 Kings viii,) afford abundant evidence, that the house of God, or the place dedicated to the worship of God, must be filled with solemnity. In view of this truth the wise man uttered the exhortation,

which stands at the head of this paper. It is not my design to attend particularly to the phraseology of the wise man, when he says, *Keep thy foot*. The leading sentiment conveyed by these words, is evidently, *Keep thyself*; that is, be serious and solemn, remembering that thou art about to enter into the more immediate presence of a holy God. He then says; *Be more ready to hear, than to give the sacrifice of fools*. These words naturally lead to some thoughts, respecting the feelings and conduct of those, who, as *hearers*, attend the public worship of God.

1. It becomes every one to *feel*, that he is personally and deeply interested. Every one has an immortal soul to be saved or lost. Every one is accountable to God for the use of all his time and talents. And of course every one is personally and deeply interested in the great duties of public worship. Let it be remembered, that the house of God is not a *theatre*; and that those, who assemble there, are not mere *spectators*. Far from it. They are all interested. And as each one must hereafter give account of himself to God, it follows that all are *alike* interested. Every one ought then to *feel*, that he is interested. And feeling this, he ought to conduct with that solemnity and reverence, which become the house of God, and the followers of Jesus Christ.

2. It becomes every one, on entering the house of God, to dismiss all worldly cares, and to indulge no worldly thoughts. The pure sublime worship of that holy Being has no connex-

ion with the cares and objects of this world. To indulge worldly thoughts, or to converse, when near the house of God, on the business, or the pleasures, or the politics of this world, unfits any person for religious worship. It diverts his attention from religious subjects: it destroys the fervor and almost the existence of devotion in his heart. It thus renders the religious exercises of the day unprofitable and uninteresting to him; and, what is infinitely more dreadful, it is altogether offensive to that Being, whom he professes to worship. If men converse on the business or the politics of this world, before they enter the house of God, will not their thoughts be employed in meditating on these subjects, while *in this house*? If so, Christ, were he present, would say, as he once did to the money-changers, *Make not my Father's house an house of merchandize*.

3. It becomes every one to feel that God is there. The house of which the wise man spake, and in which they are assembled, is *His house*, dedicated and consecrated to His worship. In it He has graciously condescended to record His name: in it He has manifested Himself to His own children: and He is there: there as the object and the only proper object of religious worship; there as a Comforter to His own children; there to hear their prayers, and accept their praises; and there as a Witness to take cognizance of every thought and every action. This truly is a solemn consideration. Were it felt, were it realized, that God is there, the thought would be sufficient of itself to

make every one solemn and attentive. But, alas, how little is this truth realized, by a large proportion of those who go to the house of God. If we may judge by the actions of no small proportion of them, we must say, that they *do not feel* that God is there. They do not feel, that He is a Spirit, and that those, who worship Him, must worship Him in spirit and in truth. They therefore do not realize *the truth*. He is there, whether his dependent and sinful creatures are aware of it or not.

4. It becomes each one to attend with solemnity to every part of public worship. To sing praises to God is as solemn as it is delightful. And to sing His praises on a thoughtless tongue, is but solemn mockery in His sight. To remain heedless and uninterested, during this pleasing part of divine service, betrays a criminal want of love to Him. How sinful must it be, also, to remain thoughtless and indifferent in the time of prayer. And yet how shamefully stupid and indifferent are many persons, during that solemn part of public worship. Some are looking around to see who is coming in; some are surveying the dress of others; and some are impatiently waiting to hear the closing sentence. All this is utterly inconsistent with true devotion. Such persons are not worshippers: they are mere spectators. They act as though the speaker were the the only person interested in the performance of this duty. And were he to imitate them by looking around on others, in the hour of devotion, they would be astonished at the indecency and impropriety of his conduct. It

is a truth, that such persons pay more deference to the speaker, *as a speaker*, in sermon time, than they do to Jehovah, as the object of worship, in the hour of devotion. But these things ought not so to be.

5. Every one should be *more ready to hear*, than to see or to be seen. To go to the house of God merely to see others, or to be seen by them, is to give the sacrifice of fools. It is no less than to prostitute the time appropriated to the worship of God to mere sport and pastime, and to convert the house of God into a place of amusement. *It pleased God by the foolishness of preaching*, says an Apostle, *to save them that believe*. The same Apostle says, *Faith cometh by hearing, and hearing by the word of God*. The design of preaching is not only to edify and establish saints, and to comfort mourners in Zion; but to warn and reprove sinners, to convince gainsayers, and to detect hypocrites. If, then, those who go to the house of God do not hear; if they are not *more ready to hear* His word, than to see or to be seen, they lose all the benefit of preaching; they cast contempt on this divine institution. To them, if they continue thus stupid and indifferent, the preacher is a savor, *not of life unto life, but of death unto death*. Reader, is not this a just statement of the subject? And if so, is it not an affecting, alarming thought? Ought you not, whoever you are, or whatever may be your situation or profession in life, to take heed to yourself, to keep your foot when you go to the house of God? Be persuaded to remember, that you are personally and deeply intere

ested; that it becomes you to dismiss worldly cares, and to abandon vain conversation; to *feel* that God is there; to attend with due solemnity to every part of public worship; and to be more ready to hear the word of God, to pray to Him and to praise His name, than to see your fellow creatures, or be seen by them. Should these broken hints tend to solemnize or awaken one individual, and make him more attentive to the worship of God in His house, the writer will have great occasion to rejoice.

JUVENTUS.

AN ATTEMPT TO SHOW HOW CHRISTIANS MAY DERIVE MOST ADVANTAGE FROM ILL-TREATMENT IN THE WORLD, AND TO AFFORD THEM CONSOLATION UNDER IT.

ENEMIES are instruments in the hand of Providence, to instruct, to prove, and to discipline the followers of Christ. Much depends, therefore, on the conduct of Christians under ill-treatment. They should be solicitous to manifest, exercise and improve the Christian temper; and they should guard against dejection and discouragement. To afford them assistance in these duties, is the object of this paper.

1. When persons defame, or any way injure us, let us consider the Providence of God, and examine ourselves. Nothing takes place without the holy and wise permission, and controlling direction of Him, without whose notice *not a sparrow falls to the ground, and by whom the very hairs of our head are all numbered.* Why does he suffer us to

be reproached, defamed, or otherwise injured? There is a cause, why God permits this. We may not deserve it from those, who are the agents; but do we not deserve this correction from God? He corrects us not without cause; and he corrects us for our benefit. Let us, then, at such a time, with close self-examination, make inquiries similar to these.

Do I not, in some way or other, dishonor the name of God? Am I as careful as I ought to be, to promote his glory among men? Instead of seeking his honor, as I should do, have I not been seeking my own honor? If so, how just and suitable is his correction in leaving me to be censured and defamed. He hath said, *Them that honor me, I will honor; and they that despise me shall be lightly esteemed.*

We should also inquire. Do I not unjustly censure others; or in some other way injure their good name? Have I been sufficiently tender of my neighbor's reputation? Have I been careful not to raise, or circulate, false reports to the disadvantage of others; or do I make exact representations, when my duty calls me to speak of their ill conduct? If I have offended in these things; how proper a correction is similar treatment from others. *With what measure ye mete, it shall be measured to you again.*

We may also ask ourselves, whether we have not been too ambitious to obtain the praises of men; or too much afraid of their censures? If so, how fit it is, and what a mercy it is, that we should be humbled and made sensible of our sin, by their ill opinion and calumny.

When reproached and defamed, we should review our language and conduct in different respects; and conscientiously scrutinize the habits and tenor of our conversation and actions. Enemies are keen sighted, and may behold faults in us, which have escaped our own observation. It is an old saying; "Malice is a good informer; though it be a bad judge." By the tongue of reproach and slander we may be apprised of those things in ourselves, which ought to be reformed. When accused of faults or sins by others, though we may not be guilty particularly as alleged, let us inquire, whether we are not in some degree guilty? Though their accusations be false, we may be guilty of some sins akin to those, with which we are reproached. At least we should be more eminent, than we are, for the virtues opposite to the sins, of which we are accused.

We should also inquire, whether we have avoided, as we ought, the *appearance* of evil? This sometimes has all the bad effects on others, which the real evil would have. It is therefore important, not only that our conduct should not be, but that it should not *appear* to be, reprehensible.

Injuries of other kinds should also remind us of the holy Providence of God, and excite us to self-examination. Have we not by contempt, pride, neglect, or something else, given some provocation, which led to them? Have we not by imprudence or some misconduct afforded the occasion of their being done? Such inquiries we should make, that we may discover and correct our faults and imprudences. But

if, in all such respects, our conscience acquits us; the injuries we receive may remind us of some of our past sins, and make us more humble and penitent. For in how many instances and ways have we done injury to others; to their souls if not to their persons, property, or reputation? Perhaps we may recollect some wrong we have done, for which reparation is an incumbent, but hitherto neglected, duty. Would we have others make compensation, as far as it is in their power for injuries done to us? Then let us *go and do likewise*.

When we hear of our having been reproached or defamed, or when we receive any ill-treatment, we should pay special attention to our hearts, and observe what tempers and feelings are excited in them. This is a favorable time to acquire farther knowledge of our hearts, and to discover those evil dispositions in us, which ought to be corrected. These let us immediately check, considering their repugnance to the commands of God, and their evil tendency. Let us repent of the sinful tempers thus discovered, bewailing them before God, and praying with devout fervor for their extirpation from our breasts. On such occasions, we should endeavor to lay the axe at the root of pride, selfishness, revenge, and all malevolent feelings.

The time when we receive injuries, and the time when we are flattered, or receive approbation and applause, should be embraced as special seasons for the acquisition of self-knowledge, and the reformation of what we find amiss. But this is too sel-

dom done. Our weak minds are at such times absorbed by other considerations; and too much agitated, or too much pleased and elated. If, however, we cannot remember to embrace such opportunities, while present, for this important purpose; let us afterwards recollect, as much as we can, our feelings and the effects which injury and praise had upon us, and make a wise use of our recollections for the knowledge and amendment of our hearts.

If defamation and other injuries lead us to careful self-examination, they may be instrumental in making us better acquainted with ourselves; in detecting, and bringing us to correct, many faults or sins, which otherwise we should not have observed; and in making us more humble, watchful, and holy. Thus abuses may be good monitors, and instruct us how to speak and live better. "The dirt of reproaches," said one of the martyrs, "is only to scour you, and make you bright, that a high shelf in heaven may be assigned to you."

Let us make such use of the aspersions of our enemies, that they may serve to take away our rust and dross, to render us wiser and better, and to brighten our future crown and glory. Let us adore the mercy of our God, that through his gracious assistance it is practicable to make all our trials and calamities in this world the means of improving our character, and of preparing us for his heavenly kingdom;—*that all things work together for good to them that love him, to them who are the called according to his purpose.*

2. When persons defame us,

or in any other way act an unfriendly part towards us, we should make it a point to pray for them very particularly, until we fully forgive them, cordially love them, and desire, and feel a disposition to promote, their real good. This is the time to consider, and to comply with the import of the following passages. *Love your enemies; bless them that curse you; do good to them that hate you; and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father, who is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them, which love you, what reward have ye? Do not even the publicans the same? Recom pense no man evil for evil. Dearly beloved, avenge not yourselves; but rather give place unto wrath. Be not overcome of evil; but overcome evil with good.* It would seem, from the temper too generally manifested, that it is forgotten by many professed Christians, that these duties are inculcated in our Bibles, and were prominently exemplified by our blessed Redeemer. Mankind are prone to take revenge; to return injury for injury; and to justify themselves in doing so. Who has not felt in himself this disposition of our corrupt, fallen nature? It is no easy matter for us to forego retaliation, when within our power; and not only to subdue the very desire of revenge, but to repay love for hatred, and good for evil; and to intercede with God sincerely for those, who are not well disposed towards us, and who are doing, or have done us injury. But at

though these duties are difficult, they are not impracticable; and will not the true Christian endeavor to imitate his Divine Savior, and to obey his commands in this respect? Will not he, who knows his own unworthiness; what need he himself has of forgiveness, of often repeated forgiveness from God, forgive his fellow men their trespasses? Will not he, who *feels* how much he is indebted to the grace of God, and whose heart is touched with the love of Christ, show himself of a merciful temper? He must; he will. Yet there may be frequently a long struggle with corrupt nature; and that the benevolence of a pious heart may triumph, much watchfulness and prayer are necessary.

When you receive injuries, therefore, observe well your hearts, and let *first impressions*, or *first resentments*, be speedily resisted. It is ever easiest overcoming sins at the beginning. Suffer them awhile, and they are stronger, and you are weaker. Safety and duty therefore require you to check the first motions of wounded pride and selfishness; their first excitements to revenge, or to any indulgence of malevolence. That you may do this, do not allow your minds to dwell on the wrongs and injuries, which you have received; but turn your thoughts immediately to your own unworthiness and need of forgiveness, to the precepts of the Gospel, and to the example of the meek and lowly Jesus; and ponder on these things. On such occasions, also, pray earnestly for divine grace to enable you to fulfil your duty. This, with prayer for those who have

injured us, is the best way to bring ourselves to feel and speak and conduct towards them as we ought.

This is not the duty of an hour. Such are the evil propensities of our hearts, that continued watchfulness and prayer are requisite. When we have received ill-treatment, we should set a special guard upon our lips. It becomes Christians to speak as well as truth will permit, of those who speak evil of them, or otherwise oppose and injure them. They should not unnecessarily speak of the sins, of which they know their enemies to be guilty, lest they find a satisfaction in doing it, inconsistent with that universal benevolence which they ought to feel. Much less should Christians ever repay their enemies in their own coin, by returning railing for railing, slander for slander, evil for evil. Yet, alas, through their negligence of remaining sins, they too often do this in some measure. Is it not much too common for Christians to manifest something of a wrong spirit in their conversation;—to say many things, which do not proceed from love; and to show something of contempt, of sneer, or of ill will, in their looks and demeanor, in reference to those, who differ from them in sentiments, who oppose them, or who slander and injure them? Surely, fellow Christians, *these things ought not so to be*. Ought we not to bear the infirmities of the weak? Ought we not to pity those, whom we deem to be in darkness and error? Ought we not to be grieved for those, who oppose us because we are engaged in a good cause, or who

are bringing guilt and misery on themselves by calumniating and abusing us? Ought we not to commiserate their case, to pray for them, and in every possible way to seek their good? Most certainly, then, we ought to repress all improper feelings towards them, and to refrain from all improper airs, representations, and expressions in relation to them. To enable us to do this, in such circumstances as frequently exist, the most earnest vigilance and prayer are requisite. Let us then most conscientiously watch, and sincerely pray, when evil tongues assail us, or enemies oppose and injure us, that we speak not unadvisedly with our lips; that we be not excited to retaliation; that our temper be not soured and embittered; but that the ill-treatment of enemies may be the occasion of softening and meliorating our hearts; and that we may be enabled to forgive them, to love them, and to bless them.

If we are provoked by our enemies, so as to recompense evil for evil; and *their* sins are the occasion of making *us* more sinful, they do an essential injury to our souls. But if we recompense them good for evil, and make their sins the means of our own spiritual improvement; however ill *their* intentions may be, the temporal injuries, we receive from them, will in the end be eternal benefits.

I would not, however, hold out our own advantage, as the sole motive; a regard to God's glory and commandments, and benevolence to our enemies themselves, ought to be still more influential motives in our hearts. We should forgive others, as

God for Christ's sake hath forgiven us. Having had *ten thousand talents* forgiven us, can we forbear to forgive our fellow sinners *a few pence*? We should, also, by forgiveness, meekness, kindness, and prayer, endeavor to overcome evil with good, and to win the guilty unto Christ. *For he, that converteth a sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins.* Right behavior to the unfriendly is most happily calculated, through the grace of God, to convince, soften, win, and save them.

3. We should be careful not to speak often, nor to take great notice, of the ill-treatment, which we receive. To be continually reflecting on the abuses and injuries we receive, and to be frequently conversing about them, will have a bad effect on our hearts. In this way they will be to us the occasion of sin. We should take no public notice of the injuries and calumnies of our enemies, nor attempt to vindicate ourselves, unless such a vindication is a plain and imperious duty.

When defamed and injured, we should be more anxious to conduct well, to become better, and to display and recommend the spirit of the Gospel, than to vindicate ourselves. We should not often regard affronts, misrepresentations, and slanders, except for our own improvement. To learn from them the characters of men; to derive from them matter for meditation and prayer; and to make them the occasion of becoming better acquainted with ourselves, and of cultivating holy tempers and affections, are objects for which we may

take notice of them. But we should not busy ourselves in inquiring what persons say or think of us; nor should we appear to take much notice of unfriendly, and slanderous remarks, which come to our knowledge. To be jealous of the speech of people, and to be easily moved by it, is injurious to our peace and usefulness. The sneers, cavils, misrepresentations, and ridicule of the foes of virtue and religion are generally best frustrated by neglect. The less the "squibs of the tongue" are regarded, the less injury they do, and the sooner they are forgotten. You cannot much more gratify evil minded railers and defamers, than to take notice of their slanders and abuses, and to appear solicitous in consequence of them. It gives them an importance, which they would not otherwise attain. It shows, that you feel disturbed and wounded, which is a gratification to the slanderer, and an encouragement to proceed. One of the ancients, being told that a certain person *privately* reproached him, replied; "Say nothing, or he will proceed to do it *publicly* also." Why should an innocent and useful person regard the cavils and defamations of the wicked? "Let the sun," observes a writer, "say nothing, but only *shine* on, when owls or snails complain of him." The best way to silence most censures and slanders, is to despise them, or to contradict them only by greater piety and innocence.

This is generally more mortifying to the guilty, than any retaliation in our power would be; and, what is of much greater importance, it is calculated to lead

them to reflection, to convince them of their faults, and to bring them to repentance. Whereas retaliation, upbraidings, or much notice, has a tendency to arouse their pride and prejudices, and to render them obstinate and permanent enemies.

Much notice of defamations and censures often defeats its own purpose. *A lying tongue is but for a moment.* Most falsehoods and misrepresentations will soon be forgotten by those who hear them, if they are not kept in remembrance by recriminations. We ought not generally to trouble ourselves about refuting slanders and misrepresentations, otherwise than by greater piety and goodness, unless the glory of God and the interests of virtue and religion unquestionably require it; which is seldom the case with persons in private life; and less frequently with persons in a public station, than they are apt to imagine. Rather let us so serve the Lord and seek his glory, that his cause may be ours; and then trust the vindication of our good name to his Providence.

There are many other benefits, beside those, that have been mentioned, which Christians may derive from ill treatment, and from enemies. They may teach us to be more sensible of human depravity, and more to admire the example of Christ under the manifold abuses and sufferings, which he endured, and the immensity of his love. They may teach us to seek worldly enjoyments less; to reduce earthly expectations; and to raise our affections and hopes more to Heaven. They call us to exercise patience; to lament

the prevalence and evils of sin; and to praise God for his mercy to us;—for the continuance, protection and enlargement of his Church, and for all his goodness to our guilty race. But I shall not enlarge on these topics, lest this communication be tedious.

As the pious are often grieved and afflicted by opposition and ill-treatment, and sometimes disheartened, and therefore need support and encouragement, let us,

4. Consider some sources of encouragement and consolation.

The benefits, which they may derive from ill-treatment in the world, should console and encourage them. As we have already seen, it may assist them in the acquisition of self-knowledge, humility, patience, and a meek forgiving temper; which are of vast utility and importance. It may make them more vigilant, circumspect, and holy; and it gives them an opportunity by a right temper and deportment towards their enemies, to copy some of the sublimest virtues of the Savior, and thus to convince others of the power and excellence of the Christian religion, and recommend it to them. The meekness and patience of pious Christians under provocations and injuries, their forgiveness of enemies, and their kindness to them, have always had powerful efficacy in convincing sinners and alluring them to take up their cross and to follow Christ.

Ill-treatment in the world also shows Christians, that here is not their rest, and that they ought not to place their affections on earthly objects; and it in a manner *compels* them to look more to the things, which

are unseen and eternal. It trims them and makes them brighter and more useful lights here; and it increases their treasure in Heaven, as it contributes in various ways to their final advantage.

The considerations of these things should reconcile the righteous to the scourgings of evil tongues, and to all the abuse received from their enemies; and make them solicitous, rather to derive as much advantage as possible from them, than about their present ease and reputation. When reviled, slandered, and persecuted for Christ's sake, let them rejoice and be exceedingly glad; for great is their reward in heaven.

The unparalleled indignities and sufferings, which the blessed Jesus himself endured; the persecution of the ancient prophets, and of the Apostles and primitive Christians, by those, who rejected their messages, hated their reproofs and opposed their religion, and the ill-treatment of pious and good men by the ungodly in every age, afford consolation to those, who are persecuted, reviled, and have all manner of evil spoken of them falsely for Christ's sake. *For so persecuted they the prophets, which were before you,* said our Savior to his disciples for their encouragement. Conformity in this respect to the great Head of the Church, and to holy and pious men, who have lived before us, must have great influence in reconciling us to the ill will and abuses of the world, when obedience to God brings them upon us.

Because our Lord conversed familiarly with sinners, as a

physician with the sick, he was accused of being a *friend of publicans and sinners*, an approver and partaker of their wickedness. He was reproachfully called a *wine-bibber*; probably because he miraculously turned water into wine at a wedding. As he delivered from the power of demons, those who were possessed and afflicted by them; he was accused of being in confederacy with the powers of darkness. He was meek and peaceable; he disavowed all pretensions to an earthly kingdom, and inculcated submission to rulers; yet he was accused, as a *mover of sedition*. He went about doing good, and was without sin. No person could bring any explicit and supported charge against him; yet he was *numbered with transgressors*, and crucified with malefactors. Thus we see, that perfect innocence, and the highest excellence, afford no shelter from ill tongues; nor, in many circumstances, from the hand of violence. An evil eye will see matter for censure and misrepresentation in the best conversation and life. If perfect goodness, and the most meritorious actions, be thus distorted and calumniated; what have the best of the disciples of Christ to expect? They are often imprudent and faulty, and have many imperfections, which give a plausibility to the defamations of their adversaries. It should be remembered, that we deserve our sufferings, and that those of Christ were wholly undeserved.

The ancient prophets were hated, persecuted, and accounted the troubles of Israel. The primitive Christians were con-

sidered and treated, as *the off-scouring of all things*. Yea, and *all that will live godly in Christ Jesus, shall suffer persecution*; if not the persecution of the sword, the persecution of the tongue, from some quarter or other. Persecution, strictly so called, blessed be God, is not the characteristic of the present age. But if we are in any measure faithful to our Savior; can we expect the cordial approbation of the world? If we are not *conformed to the world*, will not our exemplary and holy singularity, as it conveys a reproof of the evil conversation and practices of the irreligious, excite their contempt and hatred, or lead them to smite us with the tongue? Is this age so refined; has human nature at length become so improved; that a Christian can now be faithful in showing his disapprobation of sin, faithful in opposing all iniquity, and zealous in every good work, and not be an object of the envy, the displeasure, or the reproaches of the wicked? It is true, that there has been a great and favorable change in the opinions and practices of men respecting persecution; and there is a less bigoted attachment to unessential articles of faith and modes of worship, at the present day, than there has been in some periods; but are those, who are not the cordial disciples of Christ, any more in love with true religion? Has darkness more communion with light, than formerly; or is there more concord between Christ and Belial? No; mankind are naturally and essentially the same in every age; and the true disciples of Christ must still be a *peculiar people*.

In proportion to their fidelity to Christ, they will now often meet the gross opposition and scurrility of the openly profane and vicious; and they must expect, that the fashionable world and formal professors will sometimes represent their religion as bigotry, superstition, and enthusiasm, and endeavor by sneers, ridicule, and subtle insinuations, to blacken their name, and to obscure their example. It is a thing of course, that they, who do evil, hate, oppose, and malign those, who, by their virtue and piety, are burning and shining lights; especially if placed near themselves. Such lights disturb and irritate the wicked by showing them the horrid contrast which they form.

If we are decidedly holy and pious, we may often have occasion to consider the ill-treatment of the prophets, and apostles, and of our Lord, for our consolation and encouragement. But let us remember to look to Christ for another purpose;—for grace to imitate his example. *Because Christ suffered for us, leaving us an example, that we should follow his steps;—who, when he was reviled, reviled not again; when he suffered he threatened not, but committed himself to him, that judgeth righteously.* When on the cross, he prayed for his implacable murderers. If we suffer for our goodness and piety with meekness and with prayer for our enemies, we resemble our Redeemer. A pious man, who endured great indignities, remarked cheerfully, “what ado here is, to make a poor sinner like his Savior!” If we resemble our Lord in meekness, peaceableness, resignation, benevo-

lence, forbearance, and piety; then if we suffer with him, we may have the consolation, that we shall also reign with him. *Great will be our reward in Heaven.*

Considering the illustrious company, and considering the end, who would not rather suffer with Christ and his followers, than triumph with the wicked, or enjoy the pleasures of sin for a season? *It is enough for the disciple that he be as his Master, and the servant as his Lord. If they have called the Master of the house Beelzebub, how much more shall they call them of his household?* Will not, therefore, the benefits, the reward in heaven, and conformity to Christ, prophets and apostles, afford us sufficient consolation with the comforts of the Holy Spirit, when defamed, opposed, and injured by the wicked? Let no pious man therefore faint in the day of adversity, or be discouraged in the service of God. Let us seek the approbation of God more than the praises of men, and be steadfast, immovable, always abounding in the work of the Lord. *Watch ye; stand fast in the faith; quit you like men; be strong. Let all your things be done with charity.*

Some will perhaps call the humble firmness, the holy elevation and the indefatigable perseverance of a zealous Christian, pride. But pride never elevates men above the world. If pride despise the opinions of men in some instances, still it idolizes fame; it is ever selfish; it is resentful; it loves to have its consequence felt and acknowledged. Only the humble can cheerfully obey God, rejoice in his will, and live above

the smiles and frowns of earth. It was humility which enabled the blessed Jesus to be contented with his poor accommodations, to despise the baits of the world, to tread under foot the pride of life, to bear patiently the taunts of the wicked, and to be fully resigned to his Father's will. Let us learn of him, who was meek and lowly in heart.

Such is the world, that we must expect tribulation in it. Evil tongues cannot be silent. No gentleness and kindness can tame them; do not unnecessarily exasperate them; give them no occasion to speak reproachfully; but let not your peace of mind depend on the speeches of the ungodly. Let them not gall, provoke, or discourage you. Only be particularly careful, that when all manner of evil is spoken of you, it may be spoken *falsely for Christ's sake*. Then you may trust and rejoice in the Lord; and in anticipation of the peace and glory of heaven. Soon will the pious be, where the wicked will forever cease from troubling.

If we endeavor, on all occasions, to be faithful and to manifest the spirit of Christ, we must also expect coldness, censures, hard speeches, and rash judgments, from some, of whom we hoped better things, and whom we may still believe to be pious, though under prejudices and mistakes. The zeal of some Christians is too fiery, bitter, and indiscriminate; the prudence of others is too much allied to lukewarmness and the fear of man. They, who take the happy mean between these two classes, will probably be censured by both, and be regarded with jealousy.

But let none of these things deter us from the firm and resolute, yet gentle and affectionate, discharge of duty.

Finally, let all of us, who profess to be disciples and followers of Christ, endeavor to derive all possible advantages from the ill-treatment we receive in the world, and to persevere in our duty without remissness or discouragement. Thus we may make great improvement in self knowledge, and in the Christian temper and practice; and we may do great good to many, and adorn and recommend genuine religion. Thus also we may do much to prevent divisions, contentions, and animosities. How often revenge perpetuates a quarrel, which forgiveness might easily and speedily heal. How many, and how extensive, are the evils which infest, not only society in general, but the churches of God; which might be prevented, would all, who call themselves Christians, study to know and subdue the evil tempers of their own hearts; to love, forgive, and pray for their enemies; to be meek, humble, and peaceable; to bear ill-treatment with the spirit of Christ; and to overcome evil with good. Let us, my brethren, deeply and seriously consider the importance of these things; and may God direct and enable us by his Spirit, to glorify him by a right temper and conduct in every situation.

R. W.

HINTS TO DO GOOD. NO. II.

BIBLE Societies are formed in almost every country of the Christian world; and many, who are rich, cast in much to pro-

mote the circulation of the Holy Scriptures. Cannot some more effectual way be devised, than has been devised hitherto, in which the poor may unite and help forward this great and good work? There are numbers among the poorer class, in almost every town, who are as desirous of doing good, as their more wealthy neighbors. Why should not their benevolent feelings be gratified, and an opportunity be given them to bring their offering, even if it were no more than one mite.

The Savior noticed with approbation the poor widow who cast but a single farthing into the treasury of the Lord; and an inspired Apostle hath informed us, *If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.* Let every one give, then, according to his ability. *He that giveth let him do with simplicity; he that showeth mercy with cheerfulness. But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man as he purposeth in his heart, so let him give, not grudgingly, or of necessity; for God loveth the cheerful giver. And God is able to make all grace abound towards you; that ye, always having all sufficiency in all things, may abound to every good work. As it is written, He hath dispersed abroad; he hath given to the poor; his righteousness remaineth forever. Now he that ministereth seed to the sower, both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness: Being enriched in eve-*

*ry thing, to all bountifulness, which causeth through us thanksgiving to God.**

I beg leave to introduce a quotation from Scott's commentary upon these words. "The Apostle would not prescribe the proportion, (says he) which every one ought to give; nor would he write as one that aimed to extort money from them; but this he said, that God would measure to them, according to the measure which they used towards their poor brethren. Money given in charity, seems to unbelievers and selfishness to be finally thrown away; but in fact, when given from proper principles, it is seed sown, and the only part of a man's substance from which a valuable increase can be expected. The Lord would without fail in one way or other make up to the givers what they expended in this good work; for he was able to make every gift of his free favor to abound to them; and so having a sufficiency of all things desirable for themselves and families, and being enlarged in faith and love, they might have both a willing mind, and ability for every good work. Thus the character and blessedness mentioned by the Psalmist would be verified in them; and their acts of kindness to the poor, from love to Christ, would be accepted works of righteousness for which the benefit would remain with them forever.

"Many an intended good work has been neglected or rendered useless by delay: it is therefore proper to exhort men to be prompt in doing what they have shown a willingness to engage

* Rom. xii, 8; 2 Cor. viii, 12; and ix, 6—11.

in. Works of piety and charity should flow spontaneously from the gratitude and benevolence of a believing heart, and not require extorting by importunity. This savors of covetousness, and it even puts those, who forward useful designs, to the painful necessity of laboring to draw money from those, who ought to give, but are reluctant to part with it. Yet the main benefit of every act of charity for the Lord's sake will redound to the giver. He sows his good seed in a fruitful soil, and his bountifulness to man will assure him of the Lord's bountifulness to him. Whatever expenses therefore are retrenched, or from whatever fund it is deducted, we should not grudge, or be sparing in this seed. It is spiritual policy for us to spend less on every kind of indulgence, and to lay by less for our families, that we may give more to the needy for Christ's sake: for this will be best secured and most productive. Even persons in *moderate circumstances* may sow much of this seed; if by various little savings and self-denials, they will but study to spare something to relieve their distressed brethren; and this they *will do* if their faith and love abound.

"There are a few *who scatter and yet increase*, but there are far more, even among those who are *zealous* for evangelical doctrines, *who withhold more than is meet, and it tendeth to poverty*. God can easily give us enough to use; and enough to disperse; that we may have more, sow more, and reap more, and so *increase the fruits of our righteousness*, that, being enriched in every thing unto all bountiful-

ness, we may be happy in ourselves, blessings to others, and instruments of promoting his glory.*"

The plan which I would propose.—that all persons of every denomination may unite together in doing good, is to have Bible Societies formed in every town throughout the United States, and subscription papers circulated among all classes of people. Such societies might be under the direction of committees, whose duty it should be to collect, and pay over to a common treasurer, such sums of money as might be subscribed, and likewise to make inquiries concerning those who were in need of assistance from the society. Should such societies be formed, would not the poorer classes feel more interested to procure Bibles for themselves, and make inquiries among their neighbors to ascertain who were destitute. If there were any, who should wish to join such societies, who could pay but a small part of what a Bible would cost, let it be accepted, and if on inquiry it should be found that these persons were destitute of the Bible, let them be supplied

* It is earnestly recommended, to every one who can have access to Dr. Scott's Notes, and Practical Observations, upon the 8th and 9th chapters of the 2 Cor. to read them with careful attention, and also consult his marginal references. There, indeed, is a feast of fat things. If other readers gain half the pleasure from the perusal, which the writer of this paper has experienced, they will be abundantly rewarded for their trouble. Would not these two chapters with the marginal references, and Scott's commentary upon them, make a very useful tract, to be printed by Religious Tract Societies, for distribution? The subject is submitted to the consideration of the committees of such societies.

from the funds of the society. In this way a number of poor families might have the word of life put into their hands, who will otherwise remain without it. Another important benefit resulting from this method, would be, that persons in indigent circumstances would more highly prize the Bible which should cost them something, than if they could possess it *gratis*.

It may perhaps be said, that the sums of money collected in this way would generally be very small; and it would not be best to subject a committee to the trouble of collecting such trifling sums, as would be frequently contributed by the poor. To this it may be answered, that all great sums are made up of small items, and a large part of the expenses of government are ultimately paid by the poor in small sums. Let us turn our attention for a moment to the subject, and inquire what would be the result should each individual contribute only one cent in a year. According to the last census, the number of inhabitants in the United States, and their territorial governments, was 7,230,514. A tax of one cent upon each individual would produce a sum of 72,305 dollars and 14 cents. This sum, according to the cost of Bibles to Bible Societies, would procure 115,680 Bibles, which might be distributed to the poor. Surely this would make no contemptible figure in the reports of these general Bible Societies. But where is the individual who can-

not give one cent or even six cents in a year. These minor contributions need not prevent a single dollar being given by the opulent. Indeed, I believe, should such societies become general, probably many times more would be given by the rich, than is given at present. Let an annual Report be published, stating the sums contributed and the number of Bibles distributed in each town; and, in a few years, there would no doubt be an astonishing change in the moral state of society for the better; and almost all classes of people would be so interested to promote the common cause, that there would not be a single cottage where human beings could be found without a Bible. This may seem a chimera; but it will surely take place in its time. It is a great and good work, to be engaged in spreading the Holy Scriptures, and let none who have entered the field retreat or be dismayed at the enemies which appear: To those, who have done little or nothing, a door is now opened, and they are invited, *to come up to the help of the Lord, to the help of the Lord against the mighty*. I shall close the present number in the words of Moses to the children of Israel. *This is the thing which the Lord commanded, saying, take ye from among you, an offering unto the Lord: whosoever is of a willing heart, let him bring it, an offering of the Lord; gold, and silver, and brass, and blue, and purple, and scarlet and fine linen.*

ΦΙΛΟΣ.

RELIGIOUS INTELLIGENCE.

BAPTIST MISSION IN INDIA.

From the Christian Observer.

THE 25th Number of the Periodical Accounts of the Baptist Missionary Society, which brings down the history of the Mission to the close of the year 1812, has just reached us. It is prefaced by some observations of the Committee which serve to give a comprehensive view of its progress since the close of the year 1809. At that period there were six stations, containing 191 members; at the close of 1812 there were twelve stations, and about 500 members. The main part of what has been done in Calcutta, has been done in these three years. By circulating the Scriptures in the native languages, by preaching, and by the establishment of a large school, on Lancaster's model, a strong impression has been made on that city. During this period, not less than 160 persons have been baptised at Calcutta and Serampore:—a mission has been planted in Orissa, the seat of Juggernaut, where not only have the Scriptures, in the language of the country, been liberally distributed, even within the precincts of the temple, but the Gospel has been diligently preached, and a church formed of between thirty and forty members:—the church in Jessore has increased from thirty to eighty members:—the Gospel has been preached and churches formed at Bheerboom, Agra, Dijah, Patna, and Dacca:—the word of God has been introduced into the Mahratta country, where many are reading it with apparent effect:—and three new stations have been occupied, viz. Columbo, Chittagong, and Bombay.

The state of the translations at the end of 1812, was as follows: 1. In Bengalee, the New Testament had gone through three editions, and was ready for a fourth; the second edition of the Old Testament was printed to the fourth chapter of Leviticus. 2. In Sungskrit, New Testament printed; Old Testament printed to 2d Samuel, and translated to 2d Chronicles. 3. In Orissa, New Testament printed, and tried and approved by Orissa Pundits; Old Testament, the Hagiographa and the Prophets, and the Historical Books to 1st Kings, printed. 4. In Telinga, New Testament translated, Matthew in the press. 5. In Kurnata, New Testament translated, Matthew revised. 6. In Mahratta, New Testament printed, and in circulation; Old Testament printed to Numbers.

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7. In Hindoost'hanee, New Testament, second edition in the press; Old Testament printed to Exodus. 8. Shikh, New Testament, translated and printed to Luke vii. 9. In Burman, types cast, a volume of Scripture extracts printed, and the translation prepared to Luke xviii. 10. In Chinese, New Testament translated; Old Testament translated to 1st Samuel v, and Gospel of St. John printing. 11. In Cashmire, New Testament, translated to Rom. ii. 12. Assam, New Testament, translated to John vi. Besides which the translation of the Scriptures into the Push-too or Affghun, the Nepals, the Brij Basra, the Bilochee, and the Maldivian were commencing, important improvements had been made in casting types and manufacturing paper, and the younger branches of the family were so educated, as to be able to carry on the translations.

"The feeling excited by the disaster at Serampore, not only produced a prompt and very liberal contribution for the reparation of the loss, but probably increased the interest which the Christian part of the nation felt in the question, Shall Christianity have free course in India? That interest certainly was great, and of great importance. The temperate but decided way in which the sense of the country was expressed, as well as the respectful manner in which it was treated by the Government and the Legislature, call for our grateful acknowledgments both to them, and to Him who disposes the hearts of all for the accomplishment of his purposes."—"Finally the Committee observe, and we are anxious to second their pious admonition, "while solicitous for the success of Christ's kingdom in other lands, let us not forget our native country, and while the souls of our fellow-sinners are dear to us, let us not be unmindful of our own. It is too possible that a zeal may be kindled for a public object, while at the same time things of a personal nature are neglected. Surely it would be a grievous thing, if while busy here and there about converting the heathen, we lose our own souls!"

We proceed to make some extracts from the Periodical Accounts themselves.

"Serampore and Calcutta.—Fifty-nine have been added to this church, the greater part of whom are natives of India of various religions." "The Scriptures and Scripture tracts in various languages have been largely distributed by the members of the church among their neighbors, their servants, and the strangers from various

parts of India." "Several of the younger members of the church have applied to the study of the Bengalee, Nagree, and Persian characters, to enable them to read the New Testament to their servants and neighbors." "The Benevolent Institution for the instruction of poor children, has been this year extended to girls, who, with the boys in a distinct apartment, amount to upwards of 300." "A building, during this year, has been erected near the chapel, which will contain 800 children."

The impression made on the neighborhood by the conduct of the Missionaries, and the quiet manner in which they are heard by the natives, will appear by the following account of one of their excursions: "On January 23, in the evening, the brethren Marshman and Ward went to Ishra. The people in the bazar kindly accommodated them with seats; and nearly fifty sat down around them, to whom they read and expounded the Ten Commandments, asking the people which of them they thought evil or unjust. They answered, 'None; they were all good.' The tree then, said they, must be good from whence these branches come; and proceeded to shew them how every man by nature was averse from these righteous commandments, and of course from the God who gave them; which state of mind must be a state of wickedness, and of the utmost danger. They then shewed them how Jesus Christ came into the world to deliver men both from the guilt and the dominion of sin; and that their errand into this country was wholly to bring a message of love, to make known these glad tidings to them, and beg them to come to Christ and share the blessings which they themselves enjoyed, appealing to them whether, in the twelve years that they had resided near them, any thing had appeared in their conduct which could lead them to deem them enemies instead of friends! They answered, 'No;' and seemed extremely attentive to the discourse."

Feb. 23, 1812. "In the afternoon," observes one of the Missionaries, "I renewed my visit to the once hardened prisoners in the house of correction. The women here are but little interested; but the men, both old and young, Hindoos and Mussulmans, when I compared their conduct towards God to that of the prodigal, and set forth his long-suffering and mercy through the Son of his love, were so affected that both they and myself found it a painful task to part. They followed me as far as they could, and when we parted it was with tears. One of the seapoys on the guard, a Hindoost'hanee man, told me with tears, also, that though I had spoken in Bengalee the words had pierced his heart. During

my address an inquisitive Hindoo interrupted me by asking where our Lord Jesus Christ, the new Savior that I declared unto them, had been for so long time, that he had only now heard of him? I told him that the Savior I preached was no new Savior, but the only one appointed of God, even that God against whom we had sinned; and that to him alone all the ends of the earth are exhorted to look and be saved. If he then said he be a Savior for all the world, how is it that the Europeans who appear to have had him revealed to them, did not all this time make him known to us? I told him, this did not lessen the truth of my assertion; for that all the Europeans whom he saw in India were not Christians."

March 11. The Missionaries having heard that at Chagda, about 24 miles from Serampore, a large concourse of people would be assembled, sent thither Jonathan Carey, with the native converts Deepchund and Vikoontha. They arrived there the next morning at seven. "Here," the itinerants observed, "a spectacle was exhibited which we seldom witness. The river, which at this place is about three quarters of a mile wide, was covered with men, women, and children, nearly to the middle of the stream. In one place was a Brahmun and his train of followers, dipping themselves with the greatest devotion in the sacred stream; in another, a mother was seen dragging her shivering child into the river; in another, a Gooroo instructing his disciples in the rites and ceremonies practised on these occasions; in short every one, from the grey head to the youth scarcely versed in idolatrous ceremonies, rich and poor, Brahmuns and Shoodrus, all seemed intent on the same object. The immense crowds which thronged the shore seemed like a forest of heads. Some had travelled journeys of several days; some had come from Chittagong, others from Orissa, and from other parts of the country not less than a hundred miles distant. About seven in the morning we went out, and Deepchund began to speak to the people; but so great was the press that we were obliged to climb a boat which lay on the shore with its bottom upwards; from which place we declared to them the inefficacy of the act they were then performing to remove their sins, and pointed them to the Lamb of God. The people listened with the greatest attention. After preaching for more than an hour, we brought from our own boat a number of Scripture-tracts, but we were again obliged to ascend the boat, where the people followed us clambering up the sides till the boat itself was covered with the crowd, all eager to ob-

tain books. Thinking our situation unsafe, on account of the pressure of the crowd, we retired to our own boat; but there also the people followed us for books; some up to their necks in water; some even swam to the boat, and having obtained pamphlets swam again to the shore. After resting a few minutes, we landed a little way higher up, and ascending a small hillock, where a large number soon surrounded us, we again declared the truths of the Gospel. A young Brahmun, who said he was acquainted with Mr. Carey, raised a shout among the people, crying out *Huribul*,* which was soon vociferated by the whole crowd, so that all our efforts to be heard were ineffectual. The noise having in some measure subsided, we resumed our discourse. At length, Vikoont'ha discovered some people from his native village, whom he addressed for more than an hour; after which, a Brahmun, whose house lay at the entrance into the town of Chagda, entreated us to come and explain this new doctrine. We went, and hither a crowd followed us, to whom we explained our message. During the discourse a lewd Brahmun came up, and, insinuating us, said, that if we would bestow upon him the means of gratifying his lewd desires, he would become our disciple. Upon this, the Brahmun who had invited us took up the matter, upbraided him for uttering such vile sentiments, and continued disputing with him for a considerable time. I was glad to observe, that the people seemed to exult at his being put to shame. Having unanimously driven him away, they entreated us to proceed. After preaching for a long time, we distributed a number of tracts, which the people received with the greatest eagerness. From hence we went to the market, and from thence to a place where two robbers were hung in chains: here the people's attention was drawn off from our discourse, by a number of lewd fellows; and night coming on, we returned to the boat. In our way, we beheld a most gratifying spectacle: a number of people were sitting under a tree, growing close to an old temple in ruins, dedicated to Shiva; and in the midst of them, a Brahmun who had obtained a pamphlet, was explaining its contents to the attentive crowd. I could not help stopping to contemplate this scene for a moment:—one of these 'images of the divinity,' with a poita hung round his neck, and who had just been bathing with the rest of the people in the sacred stream, and from whose lips nothing had ever proceeded but the praises of the gods at the very door of the temple

* *A sort of Huzza! as—Great is Diana of the Ephesians.*

too, within whose walls he perhaps had been accustomed to pay his idolatrous adorations, and from which very likely he had all his life received his maintenance—this man became an unwitting teacher of the Gospel! This sight was so new and so cheering, that it compensated for all our trouble. Returning through the bazar, we saw a man, who had been disappointed in obtaining a pamphlet, buying a book of a boy who had received it from us gratis. On the whole, considering the vast concourse of people, we have reason to bless God for what was done; some thousands of Scripture-tracts were distributed, many of them to people who had come more than ten days' journey, and who will carry them back into their own country; so that though they went to Chagda to worship a river, they may have found Him who is the pearl of great price; and perhaps others also may become inclined to read these pamphlets, and may be converted. Night coming on, and all our stores being exhausted, we took our leave, and arrived at Serampore on Friday night where we learned that the printing-office had been consumed two days before.

(To be continued.)

DONATIONS TO SUPPORT FOREIGN MISSIONS AND TRANSLATIONS.

Aug. 22, 1814. From the Foreign Mission Society in the Eastern District of New Haven County, by the Rev. Matthew Noyes, the Treasurer, \$100 00

From the Bible Society of Tioga, for the translations, by Mr. T. Dwight, jun. \$9

From the Ladies' Cent Society of East Haven, 23—32 00

From a female friend, by the Rev. Micah Stone of Brookfield, 2 00

23. From the Foreign Mission Society of Norwich and the Vicinity, by Hezekiah Perkins, Esq. the Treasurer, viz. for the translations, \$246

For missions, 14—250 00

25. From a female in the S. parish of Andover, for the translations, by the Rev. Justin Edwards, 4 00

26. From a friend to missions, for the translations, 5 00

27. From the Female Foreign Mission Society of New London, by Mrs. Charlotte Wolcott, the Treasurer, 82 06

From a female friend of Missions in New London, for the translations, by Gen. Huntington, 5 00

Carried forward \$490 06

Brought forward	\$490 06
30. From the Foreign Mission Society of Salem and the Vicinity, by Mr. John Jenks, the Treasurer,	59 00
31. From the Foreign Mission Society of Boston and the Vicinity, the balance on hand at this date,	51 10
From the Foreign Mission Society of Newark and the Vicinity, by William Wallace, Esq. the Treasurer,	354 19
A part of the clear profits of the <i>Panoplist</i> , vol. v, new series,	236 34
From Mr. Solomon Goodell, of Jamaica, Vermont, to the permanent fund.*	1,000 00
	<hr/> \$2,190 69

* This donation by Mr. Goodell was first mentioned in the *Panoplist* for Feb. 1812, in a note. It was soon after secured to be paid with interest from March 30, 1812; but as the business was conducted by a member of the Board, who lives at no great distance from Mr. Goodell, and who has the papers in his possession, the sum has never been formally entered on the books of the Treasury until now. The donations from Mr. Goodell to the Board may be found in the following numbers of the *Panoplist*; viz.

Feb. 1812. For the current expenses of the Board,	\$50 00
July, 1812. Do. Do.	126 00
March, 1813. Do. Do.	123 90
July, 1813. Do. Do.	200 10
	<hr/> \$500 00

Additional donation at the same time, 14 00 |

Jan. 1814. To aid in translating the Scriptures into the languages of Asia, 465 00 |

June, 1814. To the permanent fund to be applied to the diffusion of a knowledge of the Scriptures in the East, 198 00 |

July, 1814. To aid in the distribution of the Scriptures in India, 100 00 |

1,277 00

To which is to be added the donation entered above to the permanent fund, which was secured in March 1812, 1,000 00 |

\$2,277 00

Besides this, Mr. Goodell has paid two years' interest on his donation of \$1,000.

FOREIGN MISSION SOCIETY OF PLYMPTON.

Mr. Editor,

If you think the following will be a mean of exciting others to form similar Societies, you will oblige one of your constant readers by inserting it in your useful publication. The Society formed under the following Constitution is not large; but has increased much beyond the most sanguine expectations of its first projectors; and there is a probability that it will still increase. The members appear to be animated with zeal for the spread of the Gospel. The Society heard with pleasure the address of the American Board of Commissioners, published in the *Panoplist* for October, 1813. If Foreign Mission Societies were formed in every town in this state, to cast in their mite to the Board, would not piety be thereby promoted in our land? Would not the Board receive a large accession of pecuniary aid from those little streams? And would they not be enabled more extensively to send out Missionaries, and the Holy Bible to the poor heathens, who are perishing for lack of vision? Are not souls precious? Christians! can you withhold your mite, when such a door is open? Have you forgot the exhortation, *To do good, and to communicate?** Have you the Spirit of Christ?† Can you tell what may be done, till experiment be made? L. B.

Plympton, March 29, A. D. 1814.

A NUMBER of persons in the town of Plympton and its vicinity, having been impressed with the danger of those, who sit in darkness and in the region and shadow of death, and of the duty of doing what within them lies to spread in the world the knowledge of Christ, have agreed to form themselves into a Society to assist in promoting Foreign Missions.

We consider ourselves invited to this by the leadings of Divine Providence in opening the door for the establishment of the Christian Religion in the heathen world. What has already been done by the churches in this country through the channels, which are now opened, affords us the fullest assurance, that what is given will be faithfully and religiously appropriated to the object we now have in view. This Society shall be called by the name of the *The Aiding Foreign Mission Society of Plympton and its Vicinity*.

We agree to adopt and maintain the

* Heb. xiii, 16.

† Rom. viii, 9; Matt. xviii, 11; Luke iv, 43.

following Articles as the basis of this Society.

CONSTITUTION.

I. Officers.

1. There shall be a President, Secretary, Treasurer, and Committee, chosen annually.

2. The duty of the President shall be to preserve order, and make known business, in all meetings of the society.

3. The Secretary shall record all proceedings of the society, and manage their correspondence, by receiving and transmitting all communications to and from the society.

4. The Treasurer shall receive the subscriptions, donations and contributions made to the society, and faithfully transmit the same to the Treasurer of the American Board of Commissioners for Foreign Missions; or to the persons qualified by said Board to receive it, and produce a written instrument certifying the sum annually transmitted by this society.

5. The Committee shall use all Christian exertions in their power to obtain subscribers, donations, or contributions, to the society, and audit the Treasurer's accounts, and lay them annually before the society.

II. Membership.

1. All persons, who believe the Christian religion, sustain good moral characters, and desire to promote the kingdom of Christ, may be admitted into this society by vote; having been previously propounded three months.

2. Every person received into this society, shall, at the time of his admission, pay into the Treasury of the society, the sum of one dollar at least, and one dollar yearly, at or before each successive annual meeting, while he continues a member of this society.

3. Any person wishing to withdraw his connexion from this society, shall certify it to the Treasurer, who shall record his desire, after which, he shall not be considered a member; provided he pay his arrearages, if any be due.

III. Of the Meetings of the Society.

1. The society shall meet annually on the third Monday of April, at one o'clock, P. M. at which time such religious exercises shall be performed, as the society shall have previously determined.

2. There shall be Quarterly Meetings; the times and places of holding them to be determined by vote of the society at each annual meeting. At which times, prayers and religious conversation, calculated to engage each other in the work of the Lord, shall be attended to.

3. Every meeting shall be opened and closed by prayer.

There shall be no alteration of this Con-

stitution, without the votes of two thirds of the members present; the proposed alteration having been notified at a previous meeting.

At the formation of the Society, March 29, 1814, the following persons were chosen officers for the current year, viz.

The Rev. ELIJAH DEXTER,
Pres. and Treas.

LEWIS BRADFORD, *Sec.*

Lt. DANIEL SOULE,
LEMUEL COBB,
CEPHAS BUMPUS, } *Committee.*

CHURCH MISSIONARY SOCIETY.

On the 7th of January a meeting of this Society was held at Freemason's Hall, the Right Hon. Lord Gambier in the chair, for the purpose of addressing four Missionaries who were designated to stations in the East;

1st. The Rev. Thomas Norton and the Rev. W. Greenwood, who having been educated in the Society's Seminary and admitted to Holy Orders, are now serving curacies. When their engagements are fulfilled, they will embark for the island of Ceylon, to act as Missionaries of the Society.

2d. The Rev. John Christian Schnarre, and the Rev. Charles Theophilus Ewald Rhenius, who having studied some years in the Missionary Seminary at Berlin, were ordained in that city by the Counselor of the Consistory, the Rev. Jacobus Hecker; and having since passed about fifteen months in this country in preparation for their future labors, were appointed as Missionaries to Tranquebar.

Our readers are already apprised of the benevolent and extensive plans of Dr. John, and of the pecuniary aid rendered to them by the Calcutta Corresponding Committee of the Society. Mrs. Schnarre and Rhenius having been destined by the Committee to enter into the fields of labor which he has presented in the peninsula of India, their attention was directed to the studies suitable to that destination, in the confidence that the Court of Directors of the East India Company would grant them their license to proceed to India for the furtherance of plans so wisely conceived, and put in practice with so much benefit to the natives. This confidence was not disappointed. The Court granted, with the utmost readiness, the request of the Committee; and these Missionaries are now on their passage to India, on board the Marquis of Huntly, Capt. M'Leod.

On this occasion there were present 1500 or 1400 members and their friends.

The Secretary of the Society delivered the Instructions of the Committee to the

Missionaries, and the Rev. William Dealtry, Rector of Clapham, in the unavoidable absence, through indisposition, of the Rev. Dr. Claudius Buchanan, delivered an Address to them, drawn up by Dr. Buchanan, at the request of the Committee

From the Christian Observer.

BRITISH AND FOREIGN BIBLE SOCIETY.

SOME select Extracts from the Correspondence of this Society since the publication of the Ninth Annual Report have been printed and circulated. We propose to give the substance of them.

1. From Copenhagen we learn, that the resolution of the Committee to print 5000 additional copies of the Icelandic New Testament was on the point of being executed. "This generosity," it is observed, "towards the poor Icelanders, could not have been applied to more deserving objects. Their avidity in reading the Scriptures when they have access to them, and the veneration in which they hold their contents, give the fullest anticipatory assurance that the grand object the committee have in view will be attained in that island." It was intended shortly to send a number of Bibles and Testaments to Norway, where the want of the Scriptures was greatly felt. A farmer, eager to possess the Bible, had offered a cow at the next market town for one, but in vain. There were none for sale, and those who possessed a Bible would not sell it for any price.

2. From Zurich we learn, that the "Bible Institution prospers wonderfully."

3. A Bible Society has been formed at Kanapa in Esthonia, under the patronage of the Dean. In that district, Mr. Paterson states, that among 106,000 inhabitants, 200 Testaments are not to be found. Thousands had never seen a New Testament, and many pastors had it not in the vernacular tongue; although there are great numbers of very pious people, and among the rest, 11,000 persons connected with the United Brethren, in this district. An edition of 10,000 Testaments was to be forthwith printed.

Another Bible Society, to be called the Courland Bible Society, has been formed at Mitau in Courland, with the full concurrence of the principal clergy, and under the patronage of Count Meden, President of the Consistory. The meeting for this purpose took place in the hall belonging to the nobles, where persons of all ranks assembled. The business was opened by Count Lieven. "The subscription," says Mr. Paterson, "I hear, will amount to about 3000 rubles; a sum, con-

sidering what this province has suffered by the calamities of war, more than double whatever could have been expected from the first meeting of the Society; but a fire is kindled by the Lord in the Russian empire which warms every heart, and inflames them with zeal to follow the example of their much beloved monarch."

A third society has been formed at Riga, through the instrumentality of the same indefatigable servant of Christ, Mr. Paterson, in which the Consistory and some noblemen took the chief lead. Mr. Paterson expects great things from this Society, which, after that of St. Petersburg, he thinks will be the first on the Continent. A fourth Society has been formed at Dorpat, and a fifth at Reval, still under the same kind of patronage. The Society at this place are about to print a large edition of the New Testament, and Mr. Paterson adds, "the translation in the Revalian dialect, is supposed to be one of the best in Europe."

After completing these great objects, Mr. Paterson returned to Petersburg on the 23d of July, when he found that on "the same day on which the Society was formed in Revel a Bible Society had been established in Moscow. At the first meeting, the Bishop and a number of his clergy were present, and subscribed largely. The Bishop publicly thanked Mr. Pinkerton for the part he had taken in the business. This Society will prove of great importance to the cause in Russia. There are now seven Bible Societies in the Russian empire, including that at Abo in Finland."

A peasant, living beyond Moscow, had written to prince Galitzin, the President of the Petersburg Society, begging a large folio Bible to read to his family and neighbors, and sending five rubles to pay for its carriage. Another peasant offered to subscribe 20 rubles yearly, and presented the Society with some leather for binding the Bibles.

ORDINATION.

ORDAINED, at Dennis, Barnstable co. Mass. on the 27th ult. the Rev. JOSEPH HAVEN. Sermon by the Rev. Dr. Ware, from 1 Cor. xiii. 9. *We know in part.*

AUXILIARY BIBLE SOCIETY OF NEWARK (N. J.) AND ITS VICINITY.

AGREEABLY to previous notice in the public paper, and from the pulpit in the several congregations of this place, a number of the YOUNG MEN from the town and its neighborhood met on Thursday, the 30th

of June last, and formed themselves into a society by the name of "*The Auxiliary Bible Society of Newark and its Vicinity.*"

The design of the institution is to raise funds to be exclusively appropriated to disseminate the sacred Scriptures among those who are destitute.

After the adoption of a constitution, the meetings of the Society were continued by adjournment on Thursdays the 7th and 14th instant, and the following persons chosen as officers for the ensuing year, viz.

Rev. Mr. Jones, *Pres.*

Rev. Mr. Cumming, *1st Vice Pres.*

Rev. Mr. Robinson, *2d Vice Pres.*

Henry Mills, *3d Vice Pres.*

William Ward, *Sec.*

Moses Lyon *Assistant Sec.*

James Crane, *Treas.*

Three Directors were appointed, in each of the five religious congregations.

The Society at present consists of upwards of ONE HUNDRED members. The following have been appointed a committee to receive donations, viz.

Rev. Lewis P. Bayard,

Rev. David Jones,

Mr. William Tuttle,

William Lee,

William Ward.

The Society deem it unnecessary on this occasion to make any appeal to the feelings of the Christian public. The object of the Institution is *Charity*;—charity of the most exalted kind. The aid of the public is now solicited, and to the benevolent mind no other argument is necessary, than to be assured of the well attested fact, that vast multitudes of poor in our own country, besides the millions in heathen lands, are destitute of that sacred volume which brings life and immortality to light—and which by its all powerful influences, every where diffuses the sublime hope of heaven.

BIBLE SOCIETY AT FREDERICKSBURG, VIR.

OFFICERS of the Fredericksburg Bible Society, established May 5th, 1814.

Rev. SAMUEL B. WILSON, *Pres.*

BENJAMIN DAY, Esq. *Vice Pres.*

Rev. EDWARD C. MC GUIRE, *Cor. Sec.*

WILLIAM F. GRAY, Esq. *Rec. Sec.*

DAVID HENDERSON, Esq. *Treas.*

John G. Hedgman, John Mack, Robert Patton, James Vass, David Briggs, Lawrence Battaile, Charles Tacket, Timothy Green, Robert Lewis, Andrew Glassell, Samuel H. Shinker, Benjamin H. Hall, John Gray, Hugh Merceo, John Scott,
Directors.

SOCIETY FOR THE SUPPRESSION OF VICE.

A SOCIETY with this designation has for twelve years past existed in London, and several branches have extended themselves into different parts of the British empire. In our eighth volume, p. 571, we published part of an abstract of one of their reports. We now publish the remainder of that abstract, as peculiarly interesting at the present time, on account of the exertions now making among us to enforce the observance of the Sabbath.

"The Committee have assisted," says the abstract, "in establishing similar societies at Newcastle upon Tyne, Liverpool, and Stowmarket; and also at Oxford, under the patronage of the Vice Chancellor,

"The following extract of a letter from Stowmarket will illustrate the benefits derived from the institution of societies of this description: I received your much esteemed favor, in answer to mine of the 9th February, and immediately after began my proceedings nearly in the following manner. It was my intention to have sent a private notice to each person, but having only one of each sort, I called on them, read the printed one to them, and left a written copy, allowing them two more Sundays. By some I was much abused, and by others welcomed. After the expiration of the two Sundays allowed, many were informed that they should be still supplied with goods on a Sunday; I therefore deemed it necessary to have it regularly cried, (that all those who should henceforth, &c.) which was done on the 21st. ult. in every part of the town; and the next day being Sunday, I had the satisfaction to see every shop closed, and the town wear a quite different aspect. The printed papers greatly conduced to effect my purpose; and had it not been for the aid of the Society for the Suppression of Vice, I should have found much trouble even in compulsory measures. This is one more, amongst the many evils suppressed by that excellent institution, whose aid is here gratefully acknowledged by. &c. "

If zeal and boldness have done so much in effecting a reformation, even in places where all the shops were kept open on the Sabbath, how much would the same qualities do in this country, where the Sabbath is still regarded with more veneration by the mass of the people, than in any part of England.

PROFANATION OF THE LORD'S DAY.

THE Tything-men of the towns of Beverly, Hamilton, Manchester, Ipswich, Reading, Andover, Bradford, Wilmington, and

Tewksbury in Massachusetts; and Concord and Salem in New-Hampshire, amounting to forty persons in all, have given public notice in the newspapers of their intention to execute the laws with respect to the Lord's Day.

LITERARY INTELLIGENCE.

NEW WORKS.

AN Historical Sketch of Charlestown, in the county of Middlesex and Commonwealth of Massachusetts, read to an assembly of citizens at the opening of Washington Hall, Nov. 16, 1813. By Josiah Bartlett, M. D. Boston: John Elliot 1814.

The burden and heat of the day borne by the Jewish Church: A Sermon preached at Shelburne, before the Auxiliary Society for Foreign Missions, at their annual meeting, Oct. 12, 1813. By Joshua Spaulding, A. M. Pastor of the Church in Buckland. Boston: S. T. Armstrong. 1814.

OBITUARY.

DIED, in North Carolina, **ALEXANDER DIXON**, Esq. leaving \$12,000 for the education of poor children in Dublin County.

At Hudson, (N. Y.) the Rev. **HENRY JENKS**, A. M. aged 27, pastor of the Baptist church in that place:

At Boston, on the 12th ult., the only son of Mr. Constant Hopkins, aged 4 years, of the hydrophobia.

At Delhi, (N. Y.) **JAMES GRAHAM**, executed for the murder of *Hugh Cameron and Alexander M. Gallaway*.

At Bath, Maine, on the 12th ult. **THREE CHILDREN** of Mr. *John Parsley*, aged from 8 to 12, suffocated and burnt to death, in his house, which was consumed very suddenly by fire.

At Wilkesbarre, Penn. **JOHN DIXON**, a U. S. soldier, whose death was occasioned by the brutality of a serjeant. Verdict of the inquest, *Wilful Murder*.

At New Haven, on the 26th ult., Mr. **BARNEY CARROLL**, stone-mason, burnt to death in the house where he lodged, which was suddenly consumed by fire.

At Salem, the Hon. **BENJAMIN GOODHUE**, Esq. aged 66, formerly a Senator in Congress from Massachusetts.

At Newburyport, the Hon. **ENOCH TITCOMB**, Esq. aged 62.

In London, on the 6th of August 1812, **JACOB MIX**, a Jew, and native of Elbing in Polish Prussia.

He embraced the Christian faith upwards of twelve months before his death, and was publicly baptised by the Rev. Dr. Nichol, at the Jews' chapel, on the 20th of May, 1812. From the time he professed the Christian religion, he was

diligent in attending the means of grace at the Jews' Chapel. Having received a German Bible from the London Society, he was observed to be constantly and seriously engaged in perusing it; and from the plain and unequivocal declarations he made of his faith in the Messiah, there is good ground to believe that the Scriptures were accompanied with the blessing of the Holy Spirit.

He had been, in one moment, reduced from very affluent circumstances to poverty, by the incursion of the French. From the natural independence of his mind, he applied himself diligently, at the age of forty three, to learn the business of a tailor; but grief was rapidly undermining his constitution. He gradually became weaker; and, soon after his baptism, was so reduced as to be confined to his room. During his illness he often expressed the greatest solicitude about his family, who arrived in England only five weeks before his death, and to whom he earnestly and repeatedly recommended the Christian religion. Fearing he might not live to see them, and being deeply concerned for their eternal interests, he had, before their arrival, made a will, appointing the Rev. Thomas Fry, the Rev. J. S. C. F. Frey, and Joseph Fox, Esq. guardians of his five children, with full power to secure their instruction in the Christian religion. When his family arrived, he committed his wife and children to the London Society, expressing the greatest resignation, and declaring the satisfaction it would give him to see them baptised. He was sensible to the last, and his conversations evinced that he built his hopes on that Foundation which God has laid in Zion.

He was interred in the German burying ground, Ayliff Street, Goodman's Fields, attended by the Committee of the London Society for promoting Christianity among the Jews, and the children under its patronage. The Rev. Dr. Schwabe addressed a numerous and attentive audience in the German language, and spoke to the children in English; and the Rev. Mr. Frey concluded with an address in English. This account was printed by desire of the committee of the above named Society.

We are often led to adore the Providence and electing love of God, in making temporal afflictions the means of everlasting good. Unless this Jew had been suddenly reduced to poverty, he would not, in all probability, have been brought to hear the truth, much less to embrace it.

N. B. As our number for July contained half a sheet more than usual, this contains half a sheet less.